EASTER NUMBER

The Congregationalist

Vol. CIX No. 15 April 10, 1924

Courtesy of the Connick Studios

Carlyle said to the young men without a purpose:

Get One Quick

A *PROGRAM* FOR YOUR CHURCH IS AS NECESSARY AS A *PURPOSE* FOR A MAN

A program of work for increasing the membership of the church will

1. Add new life to all departments
2. Give vision to the membership
3. Bring the joys of Christian fellowship to the unchurched
4. Do the will of God in your community

What the plan should include:

1. The utilization of all the forces of the church
2. The adoption of the program of Jesus for His Church
3. The willingness of all the people to work together that the spirit of God may be infused into the lives of men

Objects of a church membership plan:

1. The winning of men to Christ and His Church
2. The development of the highest life through devotional culture and religious education

Build Your Program

Some suggestions for a church plan, selected from the programs of a number of working churches:

1.

The canvass for new members should be continued until the May Communion or to Pentecost Sunday, using membership committees and personal invitation.

2.

The plan for the fall to be discussed and adopted in outline before the summer vacation.

3.

The Fall Program to be worked out during the summer in detail; this to provide for:

(1) Fall Rally
(2) Fellowship Canvass
(3) Autumn Membership Program
(4) Fall Ingathering
(5) The careful cultivation of absentees
(6) A painstaking report of the year

The details of the plan may vary as determined by local conditions and the need of the church, but

A Plan of Work is Essential

For information concerning the above suggestions and helpful literature, address

THE COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE
287 Fourth Avenue, New York City

Rev. William Horace Day
Chairman

Rev. Charles E. Jefferson
Vice-Chairman

Rev. Frederick L. Fagley
Secretary

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Editor-in-Chief, Rev. Wm. E. Gilroy, D.D.
Managing Editor, Rolfe Cobleigh
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The Editorial Outlook

Peace in the Pacific

ONE of the most notable factors in the policy of the new Labor Government in England, as it affects world peace, is the decision to abandon the construction of a naval base at Singapore. The former government, against much criticism and strong opposition, had purposed spending a large amount for the establishment of this base, on the plea that it was absolutely necessary for the safety of the Empire. The *Manchester Guardian Weekly,* in approving of this phase of the Labor Government's policy, said recently:

We cannot act as though the Pacific Treaty did not exist, and our policy ought to be directed in every way to prolonging it and making it permanent. The international position in the Pacific is much easier than that in Europe, and we have the advantage that in all fundamental points the right policy for this country to pursue is that in which we should have the sympathy of the United States. The creation of a base at Singapore, with its attendant fleet, looks in the other direction from the policy of understanding and conference to which we pledged ourselves at Washington. It belongs to the age of what we call, vaguely but intelligibly enough, the Old Diplomacy. We are still in that age in Europe; in the Far East we have made a bold effort to escape from it, and we must not lightly allow ourselves to be led back into the prison.

Still Cruiser-Building

MENTIONING that the Government in abandoning these proposals for costly naval works "lays all the emphasis on the argument that such works would have a bad effect on international relations," possibly arousing suspicions in Japan and elsewhere, the *Manchester Guardian* raises the question why this argument does not apply equally to the building of five cruisers, a program which the Labor Government has adopted from its Conservative predecessor, but to which Liberals and some Labor members are strongly opposed. It is not fitting that we should discuss British naval policy except in much the same way as we should discuss the policy of our own naval department in relation to world peace, but one cannot help feeling that it is unfortunate that while certain ships are scrapped under the Disarmament Conference agreements other ships should be under contemplation or construction. Is there no hope of further agreements that will extend disarmament and put a stop especially to continued rivalry in construction? We have always believed that the Washington Disarmament Conference represented a great step forward despite the cynicism which could very easily be directed against it in criticism. But what is the value of a step forward if no further steps are taken. Manifestly, strong sentiment in Great Britain would join similar sentiment in this country in advocating drastic military and naval retrenchment, which would be safe for all if all the great powers would agree. If Britain and the United States could get together on a thoroughgoing program of peace the incentive would be strong for the other great powers to come in.

Forty Years at Old South

HERE and there in the wide heterogeneity of our Congregational fellowship there might be found a few who would still agree with the minority in the notable installation council of forty years ago in regarding the noble preacher of Old South Church in Boston, as a heretic. But the great mass of Congregationalists, alike among the outstanding leaders and in the rank and file, will join us in the heartiest and most unqualified congratulation, both to Dr. George A. Gordon, and the great church that he serves, on the attainment of forty years in a mutual relationship, inherently gracious and so abundantly blessed of God. The event has just been fittingly celebrated in a remarkable gathering at the Old South, a full report of which we hope to present next week.

We confess that all the superlatives instinctively come into play when we think and speak of Dr. Gordon. His

ministry has been one of profound distinction. In all the elements that combine to make a preaching ministry great no ministry in modern times has been more notable. But somehow even the *distinction* of Dr. Gordon's ministry becomes secondary to the consciousness of its manly honesty and its rugged truth. Seldom has such strength been combined with such keen and delicate perceptions of beauty and with such mastery of phraseology.

Men who dare to think straight and to speak clearly, using the English language to express, and not to conceal, their thoughts, are none too many, and men, who, to these qualities of openness of mind and utterance, add a deep reverence for both the divine and the human, and a becoming humility in the presence of truth, are rarer still. Dr. Gordon has conspicuously displayed these qualities throughout the forty uninterrupted years of this pastorate. The commanding position that he occupies today is a tribute to the worth of a ministry pursued upon the high levels, regardless of popular clamor and easier pathways to success. These forty years have been utilized to achieve a masterpiece of service and expression.

The secret of this great ministry Dr. Gordon has himself revealed. It is not all found in the remarkable endowments of nature and in the triumphs of hard work. It has been rather in the maintenance of high standards and in subjection to searching criticism. "I have come," says Dr. Gordon, "to think of examination and judgment as the supreme privilege of life."

When Dr. Charles W. Eliot, himself then a young man, vouched to the Church Committee of Old South for Dr. Gordon's intellectual supremacy, he wrote, referring to the fact that the great preacher was then under thirty, "Mr. Gordon may grow or he may shrink." Incidentally he added, "I think he will grow if he should get the right sort of wife." How pre-eminently Dr. Gordon has grown during the years has been manifest in many ways, but perhaps the highest evidence of it was instanced by Dr. Gordon himself in his reference to the contrast between his early ministry and that of today. Recalling a sermon preached with some vigor years ago on *The Stimulus of a Hostile Environment,* from the text, *"The Philistines be upon thee, Samson,"* Dr. Gordon said: "I lived in the sense of the stimulus of a hostile environment for at least twenty-five years, but there is another—the stimulus of a friendly environment."

In both environments Dr. Gordon has been equal to the supreme call, and the greatness in one environment seems to us inherently associated with greatness in the other. A man who deserts the friends of truth and the cause of truth in critical days and in a hostile environment cannot sense the depths of the meaning of friendship. The supreme test of friendship is a man's fidelity in trying days. Dr. Gordon has not been any fair-weather prophet of truth. Like rugged granite he has exposed his noble countenance to every storm. To no man could more fittingly be applied that rare tribute to a Grecian hero:

We greatly desired him in the day of battle.

But Dr. Gordon is right in his own estimate of these later years. The triumphs in a friendly environment have represented an enlarging and enriching service to his age. Dr. Eliot has characterized his forty years of preaching as a great work of *unification.* It is as a *constructive,* as well as a *fearless,* thinker and preacher that Dr. Gordon will be known. He has been a peacemaker, a mediator, a reconciler—not in any superficial way, but through his leading of hundreds, and thousands, of students, and of others in the common walks of life, through doubt and difficulty, through narrowness and strife, out into the free, pure atmospheres of the divine heights and the illimitable expanses of truth. Long may he continue a ministry which those who have followed it throughout declare was never fuller, finer, richer than today!

A Southerner's Tribute to Dr. Frissell

DELIVERING the Founder's Day Address at Hampton Institute, Virginia, recently a distinguished Virginia educator, President Joseph Dupuy Eggleston, of Hampden-Sidney College, former State Superintendent of Public Instruction for Virginia, paid a fine tribute to the memory of Dr. Hollis B. Frissell, Principal of Hampton Institute from 1893 until his death in 1917, and in portraying the high ideals of Dr. Frissell revealed a standard of social outlook and personal life to which every one of us might long to attain. President Eggleston said:

As one born and reared in the South I wish to say that what Hollis Burke Frissell did for the spiritual, educational, and economic advancement of the white children of the South cannot be measured. Had he been a mere crusader for the advancement of either race to the neglect of the other, he would not have been himself. The man who stands for the advancement of one race or group in this country to the neglect of any other race or group does not rise to the full heights of American citizenship.

Were Doctor Frissell living today he would have no sympathy with any so-called Americanism that tends to breathe hatreds or misunderstandings. Doctor Frissell did not dread the sunlight; he had no occasion to work in the dark. There was no mystery of a white sheet or mask or hood about what he stood for.

Doctor Frissell believed profoundly that no individual or group is strong enough to do the wrong thing, at any time and under any circumstances, without sooner or later having to make a settlement in full—and usually with a terrible rate of interest.

I am in complete accord with his belief that no problem is too difficult of solution when honest men with honest hearts and motives, and with clear minds, sit down together for a conference to settle the problem on a basis of equity. To doubt this, is to doubt God. Doctor Frissell did not doubt God. How could he when each day he walked with him? I have often thought that a man of his great wisdom and great love, and great faith, must have been a man of constant prayer; a man who sought the direction of every step he took, and the solution of every difficulty and problem he faced, in the wisdom of God.

His strength lay in the fact that he took no position that was not grounded in ultimate principle, and there is no ultimate principle of right that will permit the neglect, much less the hatred, of one human being by another; that will be content with darkness, where light may come; that will not desire to bring spiritual life where spiritual sleep, or death, prevails.

Doctor Frissell believed that a "culture" which is afraid of the soil and of the shop is not more than skin-deep. He had no patience with the idea that some work is degrading while other work is not. He believed that

the only thing degrading about any work is the motive behind it, and the manner of its doing. He had a conscience for the responsibilities and duties of citizenship, and he could not approve any course of study, whether classical, industrial, or what-not, that would encourage its recipients to go out into the world imbued with the idea of easy self-aggrandizement.

Frank Medievalism

THE *SUNDAY SCHOOL TIMES* in its issue of March 22 makes a frank statement of theological belief which should clear the air considerably, and make quite evident what is the extreme conservative position. According to this statement there is an irreconcilable conflict between science, as it is understood "by the intellectual leaders of the civilized world," and true religion. At the same time they acknowledge and avow that the theology they defend is "medieval and cannot be changed until the character of God is changed." That is, man's doctrine of God, and particularly the medieval doctrine of God, is as infallible and unchangeable as God himself. How any one who knows medieval theology can make such a statement is hard to understand. Moreover, this statement asserts that every word of the Bible is infallible—the King James version, we presume, is referred to. There are no errors of statement, no contradictions, no mistakes—and presumably no interpretation to be accepted other than that held by the author of this *Sunday School Times* editorial. To convince our readers that we are not exaggerating we reprint the editorial paragraph verbatim:

Science and religion do conflict, and the sooner we frankly recognize this, the better. But when this is said, it must be understood that by "science" is meant the system of philosophy on which nine-tenths of the science accepted by the intellectual leaders of the civilized world live; and by "religion" is meant the only true religion. The whole system of modern science, and the whole system of true Christianity, are irreconcilably and hopelessly and eternally opposed to each other. True Christianity is both medieval and first century theology; for that theology cannot be changed until the person and character of God is changed. And the science of today is anti-Christian because it is what the Bible calls "science falsely so-called," and it is based upon a denial of the Word of God. The truly believing Christian student who takes a modern university course must necessarily reject a large part of the teachings of the text-books and the faculty. But there is a Text-Book every word of which is inviolable and endureth forever.

Prosperity and Heaven

An Editorial by Kenyon L. Butterfield, Contributing Editor

TO what extent are the minds of Christian people in America bent upon prosperity as the main consideration in national life? How far are poor business conditions permitted to interfere with educational and moral and spiritual progress? Is prosperity the last word in true success? Mr. Schwab tells the President that the oil hysteria is delaying a greater prosperity. Is it to be inferred that prosperity is more significant than public honor?

These seem like foolish questions. Of course, nobody believes prosperity to be the measure of personal or national morality. Of course, also, nobody invites adversity; it has its rewards in character, no doubt. Lord Bacon asserted that "Prosperity is the blessing of the Old Testament. Adversity is the blessing of the New; which carrieth the greater benediction and the clearer revelation of God's favor."

But have we yet learned to handle prosperity? I suspect that most of us still read with a considerable glow of satisfaction the articles of Old Testament belief that prosperity is the reward of the righteous. We all crave "the good things of life." We all want "a higher standard of living."

The measure of prosperity is relative. It lies in comparisons between ourselves and other people. It is never at a standstill. The luxuries of today become the necessities of tomorrow. The standard of living is constantly advancing. All preachers of all time have agreed that prosperity brings its temptations. Perhaps the great temptation of America today is prosperity. In the past nations have gone into decay and extinction as a result of prosperity. How can we learn to manage prosperity?

One question we have to answer in this connection is the relationship between economic efficiency and morality. I think efficiency is moral and inefficiency is immoral, but with two qualifications; the first, that one does his economic best, and the second that economic efficiency shall not dwarf personality. We talk about the materialistic age. How can we learn to deal with materials in spiritual fashion? Our prosperity is built upon successful dealing with material things. How shall we hope to strengthen spirituality either because of or in spite of prosperity?

To what extent is prosperity a test of character? How far is character one of the conditions of prosperity? Are Christians likely to be more prosperous than other people? Or on the other side of the shield, let us ask just how character is affected by comforts and luxuries and large rewards and the struggle of the less successful and the economic conflicts between groups.

Perhaps we even have the right to repeat the old query, to what extent is prosperity the reward of character? Seek ye *first* the Kingdom—and then all these things shall be added. What is the connection between the search of righteousness and the attainment of goods?

It seems to me that these questions are all pertinent to a fundamental problem of our time. We live in a prosperous age. We utilize the results of invention and of material comfort as no people in history. How are we who want to be genuinely Christ-like to treat this prosperity, and by the same token how are we to treat economic disadvantage? What can we say to labor or agriculture in times of acute depression? What is the spiritual synthesis in a world of things? Does the answer lie in mysticism alone? Is there a social program that gives the answer? I am seeking for light.

The Way Through Calvary

An Editorial Easter Meditation

THE way to Resurrection joy and glory lies through Calvary. We are apt to forget the fact. Easter may very easily become a matter of beautiful flowers and new bonnets. But its joy lies close to the tragedy of blood and tears, and there is only one way of arriving at its glory.

In the doctrine of the Resurrection, as in many other matters, Paul is a safe guide. The cross in which he gloried was the cross of our Lord Jesus Christ, "by whom the world was crucified unto [Paul] and [Paul] unto the world." Hence it is that Paul says: *I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.*

That is the personal doctrine of the Resurrection. It is something more than an attitude toward an historic fact. It is one thing to believe that Jesus rose again, and another thing to be able to say to one's self and to the world, *Christ liveth in me.* And this Resurrection life for the modern Christian as for Paul is attained only through the way of the Cross. Paul declared that he lived daily through dying daily.

Are Our Tasks Sublime?

During the critical days of the War a soldier's wife brought to the present writer a message from her husband at the Front. He was facing the zero hour as he wrote,—about to go "over the top" for the first time. He had not been an active churchman, but he had attended a men's meeting over which the writer presided, and it was to the writer that his thoughts naturally turned in that hour when as never before he faced the deepest mysteries. "Tell Mr. Gilroy," he wrote to his wife, "that I have given my heart to Christ; I could not go over the top without having settled that."

What was in the mind of this man? Was it the fear of death, or of suffering? Was he concerned about what was going to happen to him in the future? I doubt it. I think rather that he was facing *his* Calvary and that he was unequal to it without having committed his soul to Christ. It was the soul of an ordinary, illiterate soldier, in a high and, to him, a holy enterprise, conscious of his need and weakness, dying to self and living to that Christ who had paid the supreme price for him. *If it had not been for Jesus!* wrote John G. Paton of those dark days in the New Hebrides when surrounded by hostile savages he had dug with his own hands the grave in which he laid the body of his dead wife. Christ was his sole hope and strength and in Christ he ultimately conquered.

Is it too much to say that most of us miss the glory of the Resurrection life because our daily tasks have for us too little of the stupendous? Saint Simon's valet had orders to awaken him each morning with the words, "Remember, Monsieur le Comte, that you have great things to do." That may have been a pose. It is frequently a just criticism of a man to say that he "takes himself too seriously." We are all given, possibly, to the making of much ado about trivial or inadequate things. But a man cannot take *himself* too seriously if he conceives of that *self* as the abode of an in-dwelling and ever-operating divine spirit. When life with its constant tasks and opportunities is conceived as continuously a divine answer to the question, *What wilt thou have me to do?* the new sense of the glory and responsibility awakens a new need of a spirit that is stronger than one's own. When life becomes daily a "going over the top" instinctively the soul turns to Christ as did the soul of that young soldier.

The Place of Prayer

This truth has been remarkably enforced in the writer's own sphere by a striking story that has just come to his knowledge. Not long ago a man of character and ability found himself entrusted with the task of conducting a religious department in a widely-circulated secular newspaper. One of his first acts was to consult a man in a distant city who had made a conspicuous success of such a department. He laid his plans before the master-journalist. They would not do, and the master-journalist told him so, and told him why. The page lacked character and distinction. It was too much like the rest of the paper. It failed to reveal the supreme height and glory of the things with which it had to deal. What shall I do? said the journalist seeking help. And what did the master-journalist say? He told him to go back and begin his week's work by praying two hours over it; he gave him some sound suggestions about studying his constituency and adapting the gospel to its needs; but above all he gave him a consciousness of his task. The journalist returned home with a new realization of the *immensity* of the thing that he had to do.

We can vouch for the truth of this narrative though we are not at liberty to mention names or newspapers. The master-journalist referred to is a man whose own religious contribution to the secular press has been of the utmost distinction and of triumphant power in its influence for good. Here was the secret—a man daily going "over the top," following the way of the Cross and finding daily the power of the risen Christ. Is there not in it a lesson for us all? In the routine of the office, in the drudgery of the home, in the hurry of the street, and the noise of the factory, do we find the Cross? Or is there nothing but routine, and drudgery, and hurry, and noise? Does life through its trivial, or ugly details reveal a glory of living—a sublimity of love and service, and self-sacrifice as divine realization?

It is interesting to see how much Paul has to say about glory, but the glory is always in and through the Cross. And the Resurrection experience as life takes on its full richness of glory and responsibility is not for the great alone. It lies near the path of lowly men and lowly callings. *My strength is made perfect in weakness.* The power of Christ rests upon those who bravely bear the Cross because the vision of the task has lifted them above fear and infirmity. We attain Resurrection triumph only through the companionship of Calvary.

The Kingdom of Joy

An Easter-tide Sermon

By Rev. Edward MacArthur Noyes
First Church, Newton Centre, Mass.

"Rejoice in the Lord alway."—Phil. 4: 4.

JESUS CHRIST declared that the kingdom which he came to establish is a kingdom of the soul. Its domain is in the inner life of man. The nation was seething with rebellion against Rome. He warned his hearers not to follow would-be deliverers when they raised the standard of revolt, saying: "Lo here! or there! for lo, the Kingdom of God is within you." Its essence is "righteousness and peace and joy in the Holy Ghost."

We first catch sight of this kingdom in actual operation in the epistles of the New Testament. These are not formal treatises, but familiar letters in which we see revealed the inner experience of certain men who had been tremendously changed by their contact with Jesus Christ. The epistles were written before the Gospels. They are our earliest testimonies to the change which Jesus Christ actually made in the life of man. Paul declares that this change was so great, so deep, so joyous, that it was like entering a new world. His words still throb with exultation as he describes it: "Wherefore, if any man is in Christ, he is a new creature: the old things are passed away: behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation." This is a description of a real experience, a reflection of what had actually been effected in the hearts of these men. Formerly they were sinful, restless, anxious, and fearful. Now they walked in righteousness, in conscious peace with God and men, and a song of joy rose like a bubbling fountain in their hearts and overflowed in praise on their lips. Others shared this experience. It spread from heart to heart and land to land until it became

> One common wave of thought and joy
> Lifting mankind again.

It was this power to make men happy which more than anything else made Christianity a world religion. The joy in which these Christians exulted was so evidently genuine and spontaneous. It was not a pose or a passing emotion. It was proof against sickness, persecution, prison and death. The followers of Jesus were the happiest people in the world. The New Testament glows with this inextinguishable gladness. Amid the literature of that decadent and despairing age it shines with a celestial radiance. Such happiness challenged explanation. It was assuredly not due to outward good fortune. On the contrary, the Christians had much more than their share of the world's hardness. The very man who wrote this admonition, "Rejoice in the Lord alway," was the victim of an incurable disease so acutely painful that he describes it as "a thorn in the flesh." That gives a vivid picture of his suffering. He was beaten by the Jews five times, by the rods of the Roman lictors three times, stoned and left for dead, shipwrecked, lost in deserts and mountains, robbed by bandits, repeatedly starved and frozen almost to death, and as we read the tale of his adventures and perils we wonder that any mortal could have endured them. And yet his letters to his friends are radiant with joy. Here was evidently some inward magic, and men were eager to learn this secret of Jesus which made his followers, even under such hard conditions, "rejoice with joy unspeakable and full of glory."

Modern Christianity has lost much of this radiant and triumphant joy. It has become careful and troubled about many things. The Church is richer than ever before, better organized and equipped, more intelligent and learned, but not so happy now that she sits in the seats of the mighty as when she sought safety in the dark galleries of the catacombs. The modern Christian is not always noticeably calmer, more peaceful, more cheerful and hopeful than his faithless neighbor. Indeed, there are some very good people who, as Henry Drummond says, have "a terribly northeast exposure." A Christian's disposition should be like the hotel advertisements at a winter resort,—"every room faces the south." It was the disciples who sang praises at midnight for whom prison doors opened and to whom the pagan jailer came seeking the secret of their power. Paul and Silas never would have opened Europe to the Gospel if they had sulked and moped in their cell at Philippi that night. If the modern Church expects to convince a doubting world and change the face of civilization, she must learn again the secret of this spontaneous and convincing happiness. Now, as of old, "the joy of the Lord is your strength."

If we are to regain this "lost radiance of the Christian religion," we must renew the experience which created it. What were some of the factors of that triumphant joy?

We find these early disciples rejoicing first of all in a great sense of peace with God. Matthew's Gospel pictures Jesus as returning from a tour of Galilee sick at heart because of the misery and dull hopelessness which everywhere confronted him. Because he knew the secret which would light up these dark souls with the sunshine of eternal joy, he yearned to share that secret with them. What was it that he knew? He knew God, and they did not. If they did, their anxieties and cares would dissolve like mist before the sun. "Neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal him." "Come unto me, all ye that labor and are heavy laden, and I will give you rest." These men had accepted that invitation, and they had found a peace that passeth understanding.

We are somtimes told that the sense of sin is obsolete. Sir Oliver Lodge assures us that "as a matter of fact, the higher man of today is not worrying about his sins at all, still less about their punishment. His mission, if he is good for anything, is to be up and doing, and in so far as he acts wrongly or unwisely, he expects to suffer." But the problem of sin cannot be dismissed in such jaunty fashion. Science, with its insistence on the inexorable penalty of broken law, is the greatest of modern preachers of retribution. The theme of the great dramas, poems, and novels has always been the tragedy of sin and its consequences, and this is as true of Ibsen, Hardy, and Browning, as of Dante, Goethe, and Shakespeare. But nowhere in the world do we find such a keen sense of sin, its guilt, its power, its separation from God, as in the New Testament. And nowhere else in the world can we find a remedy for this universal malady of mankind. But these men exult in their deliverance from sin, in their new sense of peace with God and in their trust in his fatherly care. They felt that they were saved from everything that could harm them in this or any other world. They were delivered from fear, anxiety, or care, safe in the shelter of an infinite love. Listen to their confident refrain: "There is now no condemnation." "We have peace with God." "Rejoicing in hope." "Your sins are forgiven you for his name's sake." "In whom we have redemption." "But now in Christ Jesus ye that once were far off are made nigh." This is the glorious music that rings through these letters. Exulting in their emancipation, elated with their vision of the magnificent scope of Christ's redemptive work,—no wonder that for these men a new day had dawned, the world was illuminated with a new glory and they rejoiced in an inextinguishable hope.

Another element of their joy was their vivid sense of immortality. The theme of the first Christian preachers was the Resurrection and all its consequences. Life was suddenly revealed to them in glory transcendent by the light that burst from the opened tomb. The picture we have in the Acts and Epistles is of "men and women living in the rapture of a great beatitude." The new vision of life's dignity and destiny exalted them. There is a beautiful passage in one of Martineau's sermons which pictures the Christian slave laying his weary body down at night on his hard pallet. But as the keeper fastens the chain about his ankles, he smiles. Who knows but before morning the messenger of God will smite him on the shoulder and say, "Arise, Lentulus, son of the King, enter thou into the joy of thy Lord."

We lack, in our modern insistence upon the present service of man, this impressive sense of the reality of future glory. Our faith is impoverished by this loss. As Silvester Horne said, "We have the most exquisite instrument wherewith to discourse the most melting and ravishing of music, but we play our Stradivarius with a mute . . . . We count it a great thing if we can say with Tennyson:

> "We stretch *lame hands* of faith"

or:

> "We *faintly trust* the larger hope."

Lame hands and faint trust! With these

we think to win the victories that are possible only to the heroes of religion."

A third factor in their happiness was their sense of power. The possession of power is an important element in most of our pleasures. We like to ride a spirited horse, to drive a golf ball two hundred yards, to dance, to swim, to excel in games of mental or physical skill, because of the exhilaration which springs from the sense of control over our own powers or those external to us. The intoxication of the orator, as he sways his audience, the triumph of the painter, the poet or the musician in their expression of the ideas of beauty that haunt their souls, —these are higher examples of the same delight in power. Men love money because it is power in tabloid form. They seek office and social position because these confer power and influence. But nothing else so fills the soul of man at the same time with humility and exaltation as the conscious possession of spiritual power. "Ye shall receive power" was the promise of the Risen Lord. They knew that the gift was theirs. No longer could sin dominate their lives, and mock their efforts to escape. In living fellowship with Him who said, "All authority hath been given unto me," they felt themselves stronger than Rome, stronger than Satan, "more than conquerors" over misfortune, persecution, and death. Nothing had any terrors for them. "I can do all things in him that strengtheneth me," cries the confident apostle, the spokesman of those valiant souls who met the mailed fist of Rome unarmed and yet unshrinking. Without weapons, without organization, without money, without political or social influence, they shook the mightiest of world empires until it bowed before them. Hear their exultant shout of victory: "For the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds; casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ." The future belonged to Christ. To him every knee should ultimately bow. Whoever may have ruled in the past, his friends had already "tasted . . . the powers of the age to come."

A chief element in their gladness was this conscious friendship with their Risen Lord. He who has even one faithful friend cannot be left desolate. Our friendships are among the sources of our purest and deepest joys. To live on intimate terms with a great soul is the highest felicity. Christ's presence was a vital reality in the experience of these men. They shared his very life. He lived in them. They lived in him, and rejoiced in this common life. They shared his thoughts, were moved by the same impulses and were partners in his great enterprise. If they had possessed only the memory of his teachings and the tradition of his life, the Christian Church would have perished within a generation. Through all the years of our era that friendship with the living Christ has been the inspiration and the joy of radiant souls, who say, in explanation of their joy and power, "I had a friend." If our lives are drab, and dreary, that same friendship will fill them with peace and gladness.

But I want especially to emphasize love as a source of happiness. Paul wrote to the Romans, "Be fervent in spirit," or, as Moffatt translates it, "Maintain the spiritual glow." Dr. Jowett has called attention to this ardent love as a protection. The traveler in the jungle, as night comes on, seeks an open glade and builds a fire to keep off lions and noxious insects. Woe to him, if he lets his fire die down. For the Roman disciples to whom Paul wrote, the safeguard against the lions of temptation and the malaria-bearing influences of a decadent civilization was a glowing love for Christ and for men. But love is more than a protection: it is the great joy-bringer. Yesterday a young man told me of his recent engagement. Did he do it with tears? He fairly radiated happiness. Why not? The one girl he has chosen of all the world returns his affection, and his gladness is beyond measure. Go into a home where family affection rules. It may be a home of poverty, but it is the abode of happiness. Domestic struggles and sacrifices are sanctified by mutual love. But, on the other hand, where love is absent, there is constant quarreling, bickering and wretchedness, no matter how great the luxury of the surroundings. The sordid details of the divorce court tell what happens when the fire of love dies out.

Even a Christian Church sometimes gets into an uncomfortable mood, when members become suspicious and resentful and you can hardly have a meeting of the woman's society without heart-burnings. Let that Church be stirred to new missionary enthusiasm, awakened by the Spirit of God to a new devotion to Christ and his service, and the smiles and songs return like the birds in the springtime. There are no bluebirds in February, no songs of joy in an ice-bound heart. The wretchedness of bitter

Easter Morn

By Almon O. Stevens

A morn of joy!
To him who in the garden prayed alone,
Who in the judgment hall endured
The blow, the sneering gibe, the scorn,
Who on the lonely hill without the wall
In bitter anguish died of broken heart—
To him the Easter dawn broke fair,
And sent its kindly beams to cheer his soul,
And bathe in heavenly light the careworn brow,
And bade his heart sing with triumphant joy.

To us who tread that self-same weary way
Of anguish, shame, defeat and shattered hopes,
To whom the heavens seem dumb, the shining stars
No answer give to prayer or cry of pain—
To us the Easter dawn in brightness breaks;
Through rifted clouds th' resplendent glory streams,
And floods our path with light, our heart with joy,
And bids us mingle with the voice of birds
Glad songs of praise for His o'erflowing grace.

A morn of prayer!
For on that glorious Easter morn the mists
Which, hanging low, obscure from mortal eye
The fairer world beyond the world of sense
Were lightly brushed aside; and clothed in light
Appeared the radiant form of him whom death
Could not enchain; and words of mystic sweetness fell
Upon th' enraptured ears of listening men:
"Thy prayer is heard. Thou standest not alone
In this bleak world; nor far away is he
For whom thy soul yearns in its hour of need."
Lift up your hearts in prayer on Easter morn!

A morn of hope!
To eyes grown dim with groping in the dark,
To hearts bowed down with weight of cares,
To spirits broken by the world's hard ways,
To faith grown feeble in the weary years,
The brightening Easter dawn brings word of cheer.
The dark hours of the soul are past;
And midnight yields its cup of sorrow
To the crystal chalice of the morn.
Glad nature joins its witness to the deathless hope.
There is no death, what hath lived shall live.
The soul whom God hath loved
Embosomed in his love shall live forever.
Beyond the chance and change of fitful years
Ourselves and God shall be.
The heart hath found its haven. Rest in peace
On Easter morn!

theological strife is in its revelation of the coldness of our hearts. This sad old world of ours echoes with groans and tears and gloomy forebodings. But let the spirit of love and good-will spread abroad among the peoples, and the valleys and hills will resound again with songs of joy.

This is "the joy of the Lord," this joy of triumphant love, "My joy," which Christ gave us as his legacy. "Mother," said a thoughtful child, "does God know all about the sorrow and the bad things on earth?" "Yes, dear." "Then how can he be happy?" How, indeed? Only because in infinite, sacrificial, eternal love he enfolds this sad, old world of ours, redeeming, transforming, saving it. The secret of Jesus is a secret of blessedness. "Rejoice in the Lord always; and again I say, rejoice!" It is a command. No commandment is more consistently disregarded. We cannot rejoice to order. But let us refresh our souls at these perennial springs of joy. Rejoice! Rejoice! Rejoice! "The joy of the Lord is your strength!"

The Great Endeavor

An Easter Story

By Marie LeNart

"FOREVER is a long, long time." As Martha stood watching Allen walk dejectedly down the path, his heavily-spoken words kept echoing in her heart. But the worst was over. She had told him, finally convinced him. It had hurt, more even than she had anticipated. In final reaction, painful emotions twitched at the muscles of her face which all during their conference had been artificially strained, just as her pose and voice had been strained in a conscious effort to hold in leash that something within her that yearned for Allen's arms. She clutched at her finger, nervously twisting the flesh as if the ring were still there. The bareness of it shocked her into fuller realization. She had actually done the thing—sent away from her forever—Allen!

Against the sudden thrust of pain she stiffened herself in defiance, turned from the veranda, and went back into the house, straight to her quiet studio, where she paused before a painting hung above the mantel. Through lips that quivered in spite of her she spoke to it half aloud, "*You* did it, Mother . . . you were so talented . . . and you gave it all up . . . for what? With your own precious hands you made yourself live in these colors for me. God knows what heights you might have reached . . . if only you hadn't given it up! What for, Mother? He came to you, poor . . . like Allen . . . yes, ambitious, I know . . . like Allen . . . but it was such a struggle. Everything you might have been you had to sacrifice . . . for us . . . and your hands . . . your beautiful hands that could paint like this . . . all calloused and broken with dirty work! It was a shame! And then . . . when he did get ahead in the world, you were too tired to enjoy it. You were so tired, dear, you couldn't paint any more . . . you couldn't even go on any more . . . you just had to go to sleep. But, Mother, I don't intend to do it . . . waste myself! The Signor himself says I have genius . . . and I'm going to live for my work. So,—I sent Allen away—today. I'm going to be a sculptor. Every ounce of strength I have is going into that! I'm going to finish your work for you and make you proud of me. I want to be great, Mother,—famous—and I will, I *will!*" Then, as the calm, expressive eyes looked down at her in silence, she repeated with growing intensity, "I tell you, the Signor says I have genius,—and I won't give up my dream!"

Still silence, nor even a sympathetic smile from the pictured lips of her mother. Upon that face there rather seemed the faintest hint of reproof. Of course, she imagined it. Irritated, she turned to her work bench, where in the midst of tools and clay stood a modeled figure barely emerging from the rough material of which it was made. Her doctor father appeared on the threshold, bearing in his arms a regal stalk of potted lilies.

"Why, Martha!" he cried in surprise, "working—today? I had thought you wouldn't—on Easter Sunday. Here are the flowers, dear . . . for Mother. I've just received a call from Martin that his wife is bad again, so I must run over there at once. I'll drop you at the gate, dear, and join you later. You won't mind?"

Martha looked into her father's eyes. "No, Dad, I don't mind." It was a brave fabrication. She did mind, and knew that he minded, too. Since all the boys had married, these two had grown daily closer and on special days like this they always made together the sacred pilgrimage to Mother's grave. But now a stranger's fate interfered. Martha, with their tribute, must enter God's Acre alone. Even then it was borne to her mind how ever since she could remember, her parents had, somehow, always been called on to give up the things they wanted to do, because of some one else. Her young blood warmed in resentment. There was a weight in her bosom, too, try as she would to send it away, as yet too poignant to confide in her father.

It was afternoon, warm for April, and dreamy. Easter fell late that year. As Martha with loving touches arranged the lilies of the greening mound that canopied her sleeping mother, she was conscious of a kind of expectancy charging all the air. The whole earth seemed to vibrate with the swelling sap of life. It ran in each leaf, each blade, each blossom; it rushed and tingled through her own young veins. Surrounded though she was by graves, she had no thought for death, so overwhelming was the sense of living things. She had wept when her mother died, terribly, but she was not morbid and she wept no more for her own bereavement. Tears came only when she thought of her mother's wasted talents. She sat down presently on the little iron bench within the rails of the plot, waiting for her father, her gaze lingering on the lilies. There were three blossoms, one on each side of the leafy stalk, one in the center, slightly higher. They vaguely suggested the shape of a cross. She yielded at last to the pressure of the burden in her breast by letting her mind dwell upon it. She had thought that, once the decision was made and agreed on, everything would be easier; and now she felt more restless, perplexed, upset than ever before that episode with Allen. Never had she wanted her mother so much. Father was kind, but always busy—and besides, he was a man. It seemed as though there was no one who could really understand, for she could not understand herself. She felt all at once very much alone, and in that hour an unwonted self-pity did bring the tears to her eyes. They broke up the beams of sunshine into a maze of kaleidoscopic colors, creating a dazzling radiance through which she still half consciously discerned the wavering forms of lilies. Even while she watched, these appeared to increase in size, as if visibly growing. Had she borne this plant thither in her arms? Why, it was as tall as herself! And it was changing. Slowly the center blossom, curling back its petals, lifted its calyx like a golden head, while the others were reaching toward her like white-robed, open arms,—and Martha saw her mother. She seemed to be coming softly nearer her, and as in days forever past, Martha seemed to feel the caressing touch of a loved hand on her own.

"Dearest," she breathed, in vivid fancy, lifting to her cheek those gentle fingers, "How smooth and white they are again . . . smooth enough to paint with! Oh, Mother! it was too bad . . . your having to give it all up that way. You might have been—"

"Martha," came the low, sweet cry, "I didn't give up my painting."

"You didn't, Mother?"

"No, no, dear child. I didn't give up my painting. I only changed my tools. . . ."

Martha wondered.

"I only changed my tools, dear," the gentle voice went on, "I took up my heart for a palette . . . and painted with my blood. . . ."

"Oh-h, . . . I never saw *those* pictures, Mother."

"But yes you did, my darling, for I never hid them away. There were so many subjects. First and best of all . . . children—"

Martha fell silent, then, beginning to comprehend, she murmured in confusion: "You mean—of course, if you'd just lived for painting, we'd never have been here, the boys and I. It just never struck me that way before. I—I sort of took us for granted—"

At this she thought her mother smiled, her free fingers meanwhile twining a ring suspended from her girdle, and now Martha noticed that this ring held two keys, one gold, the other silver. She marveled about them, but dared not ask their purpose,

rather she queried timidly, "Have you ever been sorry, Mother—for the pictures you chose to paint?"

"Never, Martha, and you must not think I was unhappy, though there were days when I felt impatient. And my work has not ceased, daughter. I'm busier painting now than I ever was while with you in the old brown house—only my work is much better—because I lived. Art is not a little flower that grows in a walled-off space. Art is the glorious composite bloom that culminates in fullest living! Martha, you stand today before two doors, and these are the keys of them. Even I cannot decide for you which one you ought to enter. This," she touched the silver key, "will open the way to worldly fame. What it may cost you to travel that road, how many years, no one can tell, but you will reach the goal. And this," her fingers lingered on the other, "is the key to—love. Just what lies for you beyond that portal is not certain, either, except that you will find love—perhaps recognition of your talents as well, but there is no surety of that, I mean recognition by the world . . ." and now as she spoke, she seemed slowly to rise again, holding out the ring.

Choose? Thus had Martha been bidden, but somehow there remained no further doubt with her. Instinctively she reached out, eagerly crying, "Oh, Mother!—*this!*"

With a smile like a benediction then, her mother unfastened one of the keys and laid it in her palm, and bowing her head, she moved her lips as if in prayer for her daughter's guidance over the threshold she was about to cross, while Martha crushed to her bosom with ardent hands the key she had chosen. Too soon the prayer was finished, the lovely form receded, and Martha found herself alone, in the falling twilight. Before her lay the long, green mound, and there, in snowy radiance, stood the lilies, outlining a cross. And all the restlessness in her soul was changed to peace. Down the path she saw her father coming. Still under her dream-spell, she pressed more tightly to her breast the golden key of love; but now she could feel it no longer. She opened her hand and when she did not find it she knew it had entered into her heart.

Eternal Life Today

By Isaac Ogden Rankin

THERE are three worlds in which a man has part. There is the world of present consciousness, which is like a gleam of sunlight which seems to run across the meadow on a windy, cloudy day. There is the world of subconscious experience which, except for wellings forth at intervals, is like an underground river running in the dark. And there is the world of expectations after death to which the risen Christ and Easter Day bring witness. "Now is Christ risen from the dead and become the first-fruits of them that sleep."

The third of these is the world of experience and adventure which lies before us, for which we are preparing, and for which in the experience of Christ's followers hitherto death is the gate of life. The great races of the world have as a rule accepted this forward-looking expectation as a large part of the heritage of present life. All these discoveries in Egypt at the tomb of a king who seems to have been little more than a boy and who came near the end of one of the great dynasties, show how completely the necessities of the life to come shaped the thoughts of living men in the valley of the Nile. He who is to die must have both real and magic stores provided—food to eat and clothes to wear and servants to attend him. When he stepped forth from the door provided for himself alone in the closed tomb into that second world of the dead he must go as a great and wealthy king.

All that provision of necessities for the life to come we Christians leave to Him who has gone before us to prepare a place. Christ's "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" applies to the needs of the world to come as well as to the requirements of today. But for today our work is to go hand in hand with God our Father, to keep with the flock of Christ our Shepherd and our Brother, and to make the most of that adventure of life in which we are at present engaged. Not less, but more than the Egyptian kings, we are to live as citizens of the one kingdom which transcends the bounds of present consciousness and lays hold upon the hidden life of our own souls and of that life beyond present experience in which God has made all provision for our needs.

He who lives wholly in consideration of the moment is living only half, nay, only one-third of his possible life. The true Christian, the good neighbor, the loyal citizen, belongs in each of these three worlds. In the subconscious world of his own spirit he is laying up resources to be drawn upon now and hereafter. In the coming life he is by faith already a citizen and the society is formed or forming of which he is to have a part. More than the Egyptian king, much more than the Greek or Roman warrior, he is assured of a part in an eternal and enjoyable activity that begins on earth, only to be continued and perfected in after-death experiences. "Now we know in part; then shall we also know as we are known."

The business of our lives, as Christ reveals it and as Easter faith confirms the revelation, is in establishing personal relations of the right sort in the all-pervading and continuing life. That God is our Father and that Christ is our ever-present, interested and sufficient friend, while all men are our neighbors to be loved and helped—these are the lessons which our Easter thoughts expand into a great and joyful assurance of eternal life.

Life upon other terms—on terms of war and hatred, for example, or of greed and cruelty, would not be worth our living. By its quality and its companionships the promise of a coming life must be tested. And the Easter message is that the ever-present, ever-continuing and unfolding life is guaranteed as to quality by the character of Christ, and as to congenial companionships by his pledge of fellowship with us and with his people.

Were we to take up seriously as a motive for faith and for behavior this Easter message of the unity and continuity of life in Christ, would it not give us a test for the importance of our actions, our beliefs and even our disagreements, which might result in a new sense of the unity of all believers? If we are living the eternal life today, some of the doubtful and disputed things can wait. And as to our griefs of loss and separation, they are all but for a little while. Were the whole Church of Christ in faith and purpose living the eternal life today, what a witness it would be of God's inviting mercy to the troubled world!

What Comes After This Life?

By Kate Livingston Hamilton

The first bereavement that shook the foundations of my life taught me that I had never before known what death was. That to which I had given the name was a mere academic abstraction, or at most, a transient sadness.

My conventional and orthodox conception of "Heaven" failed to meet the demands of my bitter need. It was good to know that "In my Father's house are many mansions," that at some far-off future day—for I was young—I should meet my father again and we should be perfectly wise and perfectly good in a land of perfect happiness, but that hope had no immediate point of contact with my present suffering. It did not unify this life and that. After a time I perceived that the zest of this life is ambition, and that my vision of the future life eliminated that quality. Here I strove for potencies, happiness, righteousness. There they had been attained, the thrill of the quest was ended.

From the hand of Ian Maclaren I took the key. Paraphrased it was, "Two things we carry with us into the unseen—character and capacity. Both are inalienable." Character I had in a measure so construed, although it had illogically always seemed that we should find ourselves very much better upon our entrance into another world than at our exit from this. Capacity carried over was a fresh idea. It instantly provided today with a new perspective, a new scale of measurement. The routine occupations that had seemed so petty under the shadow of a great sorrow took on new dignity and significance. Death was, after all, only "an event in life," as Lillian Whiting expresses it. Any interest that would not stand that test was a waste of time even here.

We shall communicate with each other there, and communication necessarily connotes influence. The instruments we use may be different, but orator, writer, singer, player, sculptor, painter, actor, with constantly augmenting powers of expression, shall teach the highest they know to those who have thus far learned less.

Always we shall know the ecstasy of accomplishment, always have the lure of the "just beyond." "There shall be no night there," no loss of acquired momentum, no veiling of the vision just as we are about to turn it into reality.

Simon of Cyrene at the Upper Chamber

A Dramatic Monologue

By Edward Tallmadge Root

Uncouth and foreign, but a friend to Him,
Ye faithful ones, is he who humbly knocks!
I know your fears. Do I not tap and whisper?
"Knock, and it shall be opened." So He taught,
When my son, Alexander, heard him once.
What! Rufus? Alexander? Ye, within?
Haste, lads! Tell the disciples that your father
Is he who bore His cross to Golgotha.
My sons, dear sons! So, after all these years,
On this black night, I clasp you to my heart!
Praised be Jehovah!
'Twas that letter, lads,
Which brought me. Marvellous, the scribe's strange art.
To think that ye in Galilee told one,
And one in far Cyrene read to me
Your very words! And when I thought to doubt
The marvels which ye told, the miracle
Of that same speaking parchment seemed a sign.
And so I said: "Once more, before I die,
I will go up unto Jerusalem
To eat the Passover and see the Christ!"
The God of Jacob gave me speedy voyage.
A month before the Feast I landed. So,—
Ye ken I have a canny eye for sheep,—
I went into the country to buy up
He-lambs without a blemish which might sell
At goodly profit to the pilgrim throng.
Pardon, ye Galileans! I have let
My poor old tongue run on to these my sons,
As if I clean forgat your grief—and mine!
But I was only telling how it chanced
That I this morning entered Zion's gates,
Edging my way through crowds that hastened forth,
Until I met a marching company,
And backed against the wall to let it pass.
It was the Temple Guard, and bore itself
As if exulting in some victory.
The Priesthood followed in its dazzling pomp,
In rising rank up to the Chief High Priest.
And when I saw their triumph and their pride,
I thought: "Now are they welcoming the Christ,
And leading captive yonder Roman cohorts!"
Above the throng which came, I spied what seemed
A mighty ensign; and I heard a shout
Which rose, first questioning; then angry; then
Firm, confident, echoed from sill and roof:
"He *is* our King! The Christ, King of the Jews!"
What I had spied drew near, a felon's cross!
But He who bore it walked unbound, erect,
As if trained from His youth to carry beams
As if from youth he wielded royal rod!
But even as He moved before my face,
Rabbis and priest, livid with rage and fear,
Rushed back and shouted to the guard: "What? Fools!
"Ye let him make a standard of his cross!"
What happened next I scarce can tell. I heard
Voices exclaim: "Here's one, 'll do the job!"
Then was I seized and stripped, and on my back
I felt the heavy burden of that beam.
I tried to raise it just as He had done.
I could not, for its weight surpassed my strength;
I could not, rude hands forced it to the ground.
Then caught I sight of Him. A Roman blow
Fell on His neck and shoulders; and the shrieks
Of countless women pierced my ears and heart.
He calmly turned, and in a mighty voice,
Compassionate yet stern, addressed the throng
Which filled the windows, streets and distant roofs.
"Ye daughters of Jerusalem, for Me
"Weep not. But for yourselves and children, weep!
"For, lo! the days shall come when ye shall say:
" 'Happy the barren wombs that never bore!
" 'Blessed the breasts that have never given suck!'
"For, if the foes of Israel smite your King,
"The Shoot of Jesse, severed from the tree,
"What will they do, when axe hath cleft the trunk,
"And all its branches, broken, parch and die?"
None dared to check Him. When he turned again,
The awful cavalcade resumed its march.
I followed, standard-bearer to my King!

Parables of Safed the Sage

The Parable of Pride in Walking

The days of Spring are at hand, and the song of the Bird hath begun, though feebly; and I still remember the days when the North Wind howled and the Storms of Winter beat.

There was a day in the second month when there had been Snow, and paths had been shoveled on the Sidewalks; and the Sun had shone so that the Snow melted and ran as it were in a Ditch, leaving the bottom very slippery.

And as I walked I saw approaching me a Woman of Ethiopia. And she was Large, and Deep-bosomed and Maternal and Kindly. And as she saw me coming, she sought out a place where the Path widened an Inch or so, and she backed around with her heels in the Snow, and waited for me to pass. And as I passed, and thanked her for making room for me, she thus spake:

Yo' sho do have to walk proud along heah, Honey.

I have spent many happy days in the Sunny South, and her form of speech was not strange unto me. Yet it had been long years since I had heard that expression. And I smiled a great smile at the remembrance.

Yo' sho do have to walk proud.

There is proud walking at a Cake-walk, when the Cake is carried in front of each couple in turn, and the Master of Ceremonies in an hired dress suit doth listen to the applause to determine which couple shall take the Cake. But there is another way of walking proud, and that Old Mammy spake thereof. There is a pride that goeth before destruction, and there is a pride in walking so that one falleth not.

Yo' sho do have to walk proud.

Beloved, the ways of life are slippery, and he that thinketh he standeth should walk proud lest he fall. Of the wicked and the hypocrite it is written that their feet shall slide in due time.

Yo' sho do have to walk proud.

Who shall ascend into the hill of the Lord, and who shall stand in His holy place? He that walketh uprightly.

Yo' sho do have to walk proud.

There be that walk disorderly; yea, they so walk that their glory is their shame, and their end perdition. Wherefore, walk not with them; for that man is blessed who walketh not in the counsel of the ungodly.

Honey, yo' sho do have to walk proud.

But he whose daily walk and conversation are ordered aright, verily the Lord will not suffer his foot to be moved; and he shall go forward and dwell in the land, and the end of that man is peace.

Wherefore, beloved, be not proud of thy walking as men see it, but walk humbly with thy God, and in pride of the grace that is able to keep thee from falling. This shall be thy glory in every time of testing that shall come unto thee.

Honey, yo' sho do have to walk proud.

Shall We Observe Holy Week?

A Message of the Commission on Evangelism and Devotional Life to the Churches

The Congregational Church has no red hats to bestow. It cannot stimulate conscious fellowship among its members by the brilliantly dramatic elevation of a Bishop to be Prince of the Imperial Church, but the liberty which characterizes the "Church of the Spirit" needs even more than the "Church of Authority" to find a means of developing conscious fellowship among its people, for the religion of liberty is not to suffer, as it too frequently does, by becoming self-centered and sterile. Our union must rest on the universal principle suggested by our Lord's words: "And I if I be lifted up will draw all men unto me." We, too, must appeal to the dramatic instinct hidden in every Christian heart, not by exalting a human hierarchy but by exalting the imperial Christ.

The observance of the week before Easter, for many centuries called Holy Week, has been growing in Congregational churches because it has served to exalt Him and to unite his followers in a great fellowship in personal meditation and devotion and in personal work for winning others to that fellowship. Many a pastor and board of deacons have discovered that a church asphyxiated with indifference could be lifted out of that pit to the new spiritual unity and power by the effective observation of the days from Palm Sunday to Easter. Organized Christianity has no greater function than to help men to find the living God and to experience the presence and friendship of Christ. The religion of Jesus touches the uttermost depths of tragedy and sorrow. This week adequately symbolizes the religion of Jesus. It is a religion of the cross, but a cross completely surrounded by the radiance of joy. It begins with his triumphant and authoritative entry into the human and social life of man from which he comes to cast out injustice, dishonesty and impurity by which human realities are robbed of their joy. It closes with the Gospel of immortality by which the fear of death and the tyranny of the grave which shackle the human spirit are forever broken.

WILLIAM HORACE DAY,
Chairman.

Resurrection

By Mary E. Brown

Life genders life, all nature doth attest;
The springing grass and bursting bud;
The dragon-fly from homely grub;
The little birds that pierce the shell;
In mortal realm,—Oh, listen well,—
The spirit life at Spirit's high behest.
The resurrection life no purse can buy,
But he who lives in Christ shall never die.

The Ku Klux Klan in New Jersey

Congregationalists Make Careful Study and Report

By Frederick L. Fagley

THERE has been some discussion of the influence of the Ku Klux Klan in and around New York. It has been reported that a Klan was established last fall at Yonkers and this group received quite a bit of publicity for a time. There have been a number of Klan meetings in different places on Long Island. But the discussion relating to the Klan has been decreasing and the interest likewise in the region around New York, with the exception of New Jersey, where there has been a good deal of propaganda, large numbers of men have been enrolled, and the Klan seems to be exerting widespread influence.

Some months ago the Congregational fellowship of New Jersey was moved to appoint a committee to advise the Association, that is, the State Conference of New Jersey, of the attitude churches should take towards the Klan. The committee appointed consisted of Rev. Charles C. Carroll, chairman; Rev. E. Lyman Hood, Rev. George Eastman, Rev. Jay T. Stocking, Rev. Clarence H. Wilson. At the meeting of the Association held at Hackensack on March 6, the committee made its report. It has been said by some who have studied the Klan and its influence, shortcomings, and dangers rather carefully, that the report of this committee is one of the fairest presentations of its principles, methods and nature that has ever been given to the public. The Association voted that this report be made public to all the churches of the state and a request was made that *The Congregationalist* publish it for the general information of our fellowship. The report follows:

I

We believe the first step in the investigation of any institution should be to get its own statement of what it is and what it undertakes to do. Your committee, therefore, through its chairman, secured an interview with the Organizer of the Klan in New Jersey. We were surprised to find a Congregational minister in good standing and a personal friend for 25 years. The interview was granted on condition that the identity of the Organizer should not be revealed. The summary of his statement is as follows:

The Klan is an organization of native, white, Protestant, Gentile, American citizens justified by the fact that other classes of residents in our country have their peculiar, exclusive organizations. This organization is necessary to voice and protect the rights of those whom it represents against aggressions on the part of these other classes of citizens. The creed of the Klan is twofold:

1. It is Christian. It is founded on the twelfth chapter of Romans. Christ is its standard of personal character. The Bible is its text-book. Its motto is, "Not for self, but for others." Its keyword is Sacrifice. It aims to persuade men to join the Christian Church and surpasses all other secret societies in this endeavor. While it never attacks any man's religion, it is pre-eminently Protestant in its sympathies and support.

2. It is American. Its civic symbol is the flag. It believes in a Christian state but insists that the church and state should be separate. To protect this Christian state in democratic form it would organize the 23,000,000 Protestant voters into as compact and efficient an organization as the 6,000,000 Roman Catholic voters in order that the administration of the state may fairly represent its population, for it always seeks to accomplish its purpose by the use of the ballot. It defies the world to show that a Klansman ever lays hand on man or woman in punishment for the violation of any law, moral or civil. Any Klansman guilty of such an act would be immediately "banished" from the order. Its members are sworn to sustain the law and assist the duly constituted authorities in its enforcement. It stands for a free press and for free speech. It is a champion of the public school, and advocates a national public school system. It would prohibit members of the Roman Catholic Church from becoming teachers in the public schools, because it understands the Roman hierarchy to condemn that institution and cannot see how a loyal Roman Catholic can be a loyal member of the board of teachers in the public schools. It believes in the supremacy of the white race. It is not antagonistic to members of any other race and would not deny them opportunity to realize their social, commercial, or religious aspirations; but final authority in all problems of the state should be in the hands of the white race. Because the Klan fears the influence of certain foreign ideals and sees a preponderance of foreign names in the criminal lists, it would cut off all foreign immigration for a period of ten years and give the nation an opportunity to assimilate and Americanize the foreign people already admitted to our shores. The Klan believes that it is needed to strengthen the enforcement of law, which it declares to be the greatest need of this day when crime, especially the violation of the Eighteenth Amendment, is so prevalent.

3. The mask, which is the Klan's name for hood and robe, and its insistence upon the concealment of the identity of its members, are prompted by a desire to secure recruits who are attracted by the principles and purposes of the organization and not by the fact that men of influence have become members, and to protect the members from persecution in the form of ostracism or boycott. They declare that every organization that has been created for like purposes in the past has been destroyed by organized opposition and persecution. The cross is a symbol of sacrifice and the burning cross signifies that the members of the Klan are offering their lives in defence of the principles they advocate. At the date of this interview it was claimed that 6,000 members were being added per week and that already the governors of 14 states were counted among its adherents. This summary is confirmed in addresses delivered last summer at the first annual gathering of the National Klan. Your committee also counseled with well-informed men in Atlanta and Dallas where the issues raised by the activities of the Klan are supposed to be particularly prominent. Neither of these men felt that the Klan was a problem in his section. It was not affecting the work of the church nor receiving much attention from the church. The Dallas correspondent who had recently made a trip North wrote: "I came away feeling that many pastors well north of Pennsylvania are in more trouble over this issue than we in the South.

II

So far as the Klan stands for the preservation of the ideals of our nation as expressed in its constitution; for the duty of all citizens to exercise their civic privileges and perform their political duties at the polls; for the enforcement of law by the constituted authorities without fear or favor; for the control of the public school system by those who believe in it; for the encouragement of a free church of Jesus Christ in America, your committee commends its purposes. There is always need that a free people be awake to the importance of protecting their government and its institutions from those enemies who never sleep. That need is especially urgent in these post-bellum days. But your committee cannot approve all of the interpretations which the Klan gives to its proposition nor accept some of the conclusions which these interpretations warrant. Being Americans our aim is to weld all the people, regardless of race or religion, into one body of patriotic citizens, but we protest against that sort of patriotism that is indifferent or hostile to other peoples. We deem it unfortunate that in its effort to uphold righteousness and put down unrighteousness the Klan should specify certain races and religions against which it is arrayed. It were more in keeping with the American spirit to direct the fight against the evils regardless of the race or religion in which these evils may be conspicuous. If the white race is at the present time the only race deemed fit to control the fortunes of America, let us undertake to bring other races among us up to the same standard. As Christians we cannot approve organized opposition against any church carried on in the name of God the Father or Jesus Christ, His Son. More in accordance with the Fatherhood of God and the brotherhood of man would it be to present to all religionists the beauty and power of Him in whom we believe. Whatever place there may be for secrecy in the processes of civil and criminal law, we are convinced that in the long run the promotion of patriotism and Christianity is more effective when carried on in the open.

III

In view of these statements and convictions we submit the following resolution:

1. That all the justifiable ends sought by the Klan are and always have been the objectives of the Christian Church.

2. That the church has a well-tested program for attaining these objectives and sees no reason for modifying its program or merging its ministry with that of the Klan.

3. That while the church welcomes all members of the Klan to its services as it welcomes other persons, it cannot wisely give over its service to that organization or receive donations from it in such public or spectacular fashion as to seem to ally it with the Klan or place itself under obligation to the Klan.

4. That we take the popularity of the Klan as a summons to the church and all good citizens to renewed effort to remove from our social and national life the lawlessness and other evils which have called it into being and given it standing.

When the report was presented it contained an additional resolution which read as follows:

That the church should neither oppose the Klan nor enter into alliance with it, but proceed with the performance of its task and the proclamation of the truth in its own way, leaving the Klan to do likewise. The test of its worth will be in its fruits.

There was immediate opposition to the adoption of this resolution. If there had been time a lively discussion would have been precipitated by Dr. Stocking's move to eliminate this paragraph. It might have been carried by a majority vote, but in view of the fact that the rest of the report could be adopted unanimously with this paragraph in question omitted, it was so ordered. This paragraph, you will note, advises the churches not to oppose or to endorse the Klan but to let it do its work. While there was not time for a prolonged discussion, some of the members could not restrain their strong feeling. One man rose and said very forcefully, "I consider the Klan the greatest boon to good citizenship and the stability of American institutions in all the land, and I believe the church should support it." And it was immediately followed by another gentleman who said just as forcefully: "I believe the Klan is the embodiment of everything evil and should be opposed to the limit by every man and woman who believes in righteousness."

The report is given herewith not because of the range of the resolutions appended to it, but rather because of the careful exposition of the inner life of the Klan as prepared by this Committee from information secured directly from the Klan and other sources, and is, I believe, the most thoroughgoing exposition of the purpose and methods of the organization I have ever seen. There is no question but what in some places the Klan is exerting a wide influence politically and socially, but there is a very remote possibility that any such organization shall ever move the vast multitudes that compose Greater New York, for in the main this great mass of men are broad-minded, fair-dealing, brotherly, generous, and do not yield themselves to things partisan, narrow and secret.

Year Book Reports

The annual reports of the Year Book statistics for 1923 are printed below in the order received from the states by the National Council office. The Year Book giving detailed reports from the churches will be issued, it is hoped, within a month from the receipt of the last report. These figures are subject to minor revision. The contributions to benevolences will be added as soon as figures are available.

State	Membership				Sunday Schools		Home Expenses		Average Salary	
	Number	Add.	Rem.	Inc. or Dec.	Members	Inc. or Dec.	Total	Inc. or Dec.	1922	1923
Ark.	807	19	55	D-36	299	D-60	$ 12,200	D-$ 580	$2,145	$2,073
Fla. (c)	2,997	408	237	I-171	3,254	I-132	135,069	I- 43,330	1,625	1,800
Tex. (w)	2,024	256	481	D-225	2,536	D-228	53,240	D- 8,803	2,216	2,241
R. I.	10,067	478	510	D-32	7,805	I-344	233,155	I- 38,338	2,052	2,262
Utah	1,553	59	209	D-150	990	D-70	27,398	D- 1,102	2,173	2,462
W. Va.	364	26	6	I-20	201	D-79	10,511	I- 15	2,400	——
Ore.	6,519	578	939	D-428	7,441	I-702	115,098	I- 13,794	1,684	1,725
Conn.	77,757	4070	3093	I-977	52,928	D-915	1,481,695	I- 87,143	1,852	——
N. H.	20,251	1016	912	I-104	17,101	I-105	408,141	D- 33	1,484	1,544
Tenn.(c)	557	37	34	D-168	538	D-222	10,227	I- 1,522	1,080	1,340
Minn.	26,737	2178	2515	D-272	25,894	D-272	518,525	I- 24,322	1,917	2,074
Me.	22,353	1144	1166	D-22	22,967	D-46	513,823	I- 68,069	1,537	1,666
S. Dak.	15,010	1504	873	I-631	15,945	D-67	262,775	D- 12,073	1,345	1,435
Ala. (c)	1,184	86	127	D-41	1,059	D-119	22,013	I- 4,162	868	888
Ohio	48,853	3495	3633	D-138	43,690	D-504	1,155,181	I-144,448	1,961	2,038
N. Mex.	564	106	86	I-70	546	I-101	14,394	I- 7,987	2,000	1,718
N.C.(w)	609	75	46	I-29	697	D-17	11,484	D- 2,925	1,025	1,125
S.C.(w)	173	5	5	——	212	——	3,912	D- 1,445	1,650	——
Ind.	5,780	361	347	I-20	4,508	D-200	117,672	I- 15,463	1,774	2,020
Mo.	10,852	1070	789	I-388	8,484	I-361	254,530	D- 3,177	2,195	2,634
Wis.	33,175	2727	3044	D-317	26,159	I-240	618,187	I- 41,781	1,807	2,018
Ala.(w)	2,670	198	833	D-635	1,389	D-771	3,842	D- 98	287	243
Fla.(w)	454	43	123	D-80	365	D-156	907	D- 1,014	753	——
Kans.	15,649	1139	1397	D-258	14,703	I-197	295,439	D- 54,298	1,770	1,705
Md.	549	48	120	D-72	594	D-58	10,459	D- 319	1,729	1,287
Va.	350	11	15	D-4	391	I-9	5,782	I- 635	1,257	1,223
Col.	12,957	1265	1280	D-274	13,110	D-201	182,274	I- 4,046	1,810	1,565
Wyo.	2,034	308	231	I-64	2,372	D-233	31,999	I- 2,789	1,396	1,300
S. C. (c)	320	20	3	D-52	162	I-20	3,064	D- 2,116	940	850
N. J.	13,117	1134	694	I-484	10,207	I-1052	429,241	I- 26,552	2,132	2,306
D. C.	4,118	214	424	D-210	1,552	D-67	66,512	D- 19,397	3,257	2,825
Porto Rico	935	84	28	I-56	1,749	I-123	13,057	D- 841	819	900
Cal. So.	22,278	3014	1928	I-1066	22,695	I-1071	671,111	D- 51,292	2,100	2,191
Wash.	15,784	1660	1268	I-361	19,416	I-22	275,956	D- 24,957	1,577	1,358
Alaska	82	0	0	D-17	229	D-10	702	D- 1,269	——	2,100
Ida. No.	905	113	48	I-51	1,681	I-267	18,518	D- 13,622	1,722	1,242
Nebr.	20,521	1670	1719	D-66	22,477	D-534	361,197	D- 60,932	1,709	1,751
N.C.(c)	3,424	398	374	D-82	2,813	I-977	31,589	I- 4,499	693	785
Hawaii	10,059	986	1075	D-89	12,438	I-1123	345,062	I-195,385	1,009	——
Ky.	788	88	97	I-96	1,051	I-10	8,971	D- 1,375	1,148	998
Ariz.	1,092	141	58	I-85	985	D-31	25,758	I- 2,839	2,087	2,087
Tex. (c)	409	52	58	I-1	344	I-92	2,576	D- 3,796	888	1,058
La. (c)	1,092	197	87	I-111	1,364	I-30	17,266	I- 544	752	766
Miss.	365	23	26	I-16	388	D-128	2,730	I- 735	535	737
Ia.	40,605	2749	3182	D-436	34,829	D-150	726,815	I- 75,469	1,769	1,828
Ill.	61,093	5263	4487	I-776	57,286	D-167	1,506,916	I-235,747	2,097	2,165
Vt.	23,393	1033	1162	D-129	16,564	D-1372	375,818	D- 588	1,412	1,510
Mont.	5,394	602	567	D-55	6,022	I-441	89,885	I- 8,062	1,746	1,150
N. Dak.	8,549	762	782	D-20	12,984	D-1668	140,229	D- 3,840	1,555	1,486
Cal. No.	17,162	1396	2112	D-716	13,147	D-776	356,792	I- 24,983	1,904	1,887

Honor Due

We expect worthy honors for public-spirited ministers who are serving the Church and nation nobly and well, but when the minister's wife receives her own meed of praise, we take especial pleasure in recording it. During the brilliant and extensive festivities at the First Congregational Church in Oak Park, Ill., in honor of Dr. William E. Barton's distinguished pastorate of twenty-five years, high tribute has been paid to a sweet and modest little woman who figures as Keturah in the Parables of Safed. The beloved Keturah of sound sense and practical abilities, however, but partially represents Mrs. Barton. Her warm sympathies, self-control, even temperament, earnest faith, and personal quiet charm have given her the enviable reputation of a minister's wife against whom no word of criticism has ever been heard.

During the anniversary week, a reception-party was given by the young people of the church to Dr. and Mrs. Barton at which the boys and girls expressed their appreciation in their own words, and one young man who spoke warmly of Dr. Barton's unceasing interest in the soldiers in the war-times added, "And as to Mrs. Barton—well, all I can say is that, next to our own mothers, she has been a mother to us all." In her reply, Mrs. Barton expressed with quiet sincerity her own love for all the young people and said that they would all go locked in her heart and in Dr. Barton's on their trip around the world. She urged them to continue in loyalty to Christ and the Church with such affectionate interest as carried its own strong influence with the bright-faced big group around her.

On Thursday, March 20, the Woman's Society of the church served luncheon for three hundred and fifty women in honor of Mrs. Barton—a splendid body of active, intelligent, consecrated women, all eager to pay tribute to the gentle, unassuming leadership that has meant so much to them these twenty-five years. As one said, "Whenever we have had any knotty problem in our executive board, we have always left it till we could talk it over with Mrs. Barton." A young woman in her toast to Mrs. Barton spoke of Dr. and Mrs. Barton as the two busiest people she had ever known who yet always had time for other people's needs, the first to welcome strangers, the first to call in hours of sorrow. She spoke of what Mrs. Barton's influence had meant to the girls of the church—of how she herself, just married, had had for her ideal of home-making and wifehood Mrs. Barton's home-life. Another, who had traveled round the world, told of the generous interest Mrs. Barton had had always in the unfortunate in far countries. In China and in India are hospitals bearing her name. An ideal mother herself, one speaker told how, unconsciously, as her own family sat behind Mrs. Barton's growing family of four sons and a daughter, for ten years, she had taken pattern by Mrs. Barton's wise and patient motherliness. Through grades and high schools, mothers had often decided for their children by Mrs. Barton's decisions for her own bright, vigorous children.

The gracious president of the Woman's Board of Missions of the Interior said beautifully of Mrs. Barton, "When we are faced with almost insurmountable difficulties in our Board meetings, I look into Mrs. Barton's calm, hopeful, beautiful face and take courage, knowing that we shall find the way. She never says much, but always what she says is wise and helpful." It was in appreciation of this constant ability to say the right word at the very moment of need, that the women of the church

wished to give a special reminder to Mrs. Barton of their love and loyalty. A handsome traveling case completely fitted was presented, with a gift in gold for buying abroad something that Mrs. Barton might choose herself.

In reply to the beautiful praise she had received, this little lady of "invincible modesty" said that she only wished she were the person that had been described. With characteristic simplicity and seriousness, she told these long-time friends of her love for them all, of her happiness in her life among them as a minister's wife, of the "great kindness" of the church to her and to her family. She said she would advise all young women to marry ministers—of course providing they were able to find one like hers! She said she and Dr. Barton would hope to come back to see them all after the world trip and would hope to find the church stronger than ever. "Nothing would break our hearts like not having the work grow greater than ever." With unaffected earnestness she urged loyalty to Christ and his cause, at the same time giving the impression that she confidently knew that every one present would live for that purpose. Perhaps it is because she is unaware of the strength of her influence that everybody loves her so sincerely. It was like her to say afterwards at home, "I do wish I could make a speech! I do wish I could have told them how much I love them and how grateful I am to them all!"

Large-souled, high-minded, generous-hearted, sane and wise, this minister's wife has filled her high position with grace and charm, doing untold good in quiet ways. She reminds us of one whose "husband praiseth her" and whose "children rise up and call her blessed."

G. M. C.

REV. HAROLD E. BRIERLEY

Rev. Harold E. Brierley, of Southbourne, England, is coming soon to spend a short time in America. Mr. Brierley is the distinguished son of a distinguished father, the late "J. B.," who contributed for many years the famous editorial leaders over these initials to the "Christian World." Mr. Brierley succeeded Dr. W. J. Dawson as pastor of Highbury Quadrant Church, in London, when Dr. Dawson came to America, and since 1919 has been pastor of Immanuel Church, Southbourne, Bournemouth, England. Mr. Brierley is a man of rare intellectual distinction and a preacher of great power. He is to occupy the pulpit of Central Church, Newtonville, Mass., on May 25 and June 1, and for several weeks following will be available for engagements in America.

An Outstanding New Book

A History of Democracy

THE IRRESISTIBLE MOVEMENT OF DEMOCRACY, by JOHN SIMPSON PENMAN (Macmillan. $5.00).

Some day men are going to cease to be interested in democracy as such. They will see that it is but the extension to the many of those gains and advantages which have been won by the pioneering spirits first as individuals and as small groups. This extension to the many of the privileges won by the few will appear as something natural and inevitable. When that time comes we will write just as many books about the irresistible movement toward aristocracy. For both are part of a process always going on in a normal society. In the meantime such a book as this by John Simpson Penman is interesting reading and we are grateful for the thoroughness with which he has described the trend of democracy first in America, then in France, then in England.

The section on the United States begins with the voluntary compact drawn up in the *Mayflower*. It gives a remarkable clear *resumé* of the development of history—the forming of the Constitution, the growth of Jeffersonian Democracy, the Civil War, the growth of social legislation, especially under Roosevelt, etc. It closes with the warning, "Unless the conservative classes can take to heart the lessons from history and experience and adjust themselves to the new political and economic conditions, they will be thrown aside in the march of democracy." Even more space is devoted to modern French history, especially the Revolutions of 1789, 1830, 1848 and 1870. The story of democracy in England begins with 1769, the rise of the radical party, and traces events to the present day. The record closes with an excellent chapter on the Ultimate Aims of Democracy.

Thus there is spread out before us a panorama of political movements through which there runs a unity which we describe under the one word "democracy." The wonder of this grows upon one with vividness as he reads this book by Mr. Penman. One realizes as never before that the only control of such a movement must come from within. There is no possibility of manipulation from without. The cohesion is not the cohesion of law or force but of those more subtle and more powerful forces such as religion and the common mind.

A. E. HOLT.

The Funeral of Thomas Todd

The funeral of Thomas Todd, whose death on March 25 was reported in last week's issue of *The Congregationalist*, was held at the Congregational church in Concord, Mass., the afternoon of March 28. The services were conducted by Rev. Gail Cleland, the pastor of that church, of which Mr. Todd had long been a member, its treasurer and deacon for life. The simple but beautiful service in the church included an appropriate appreciation of Mr. Todd in his many useful relationships in church and lodge, in business and as a friend and citizen. Mr. Cleland emphasized the fact that Mr. Todd filled the largest place of any layman in the life of his church. Two fine tenor solos were sung by J. Garfield Stone of Watertown, who sings in Eliot Church, Newton.

The honorary pall-bearers were Deacon Benjamin Moody and Charles H. Towle of the Concord church; Dr. William E. Strong of the American Board, and Rolfe Cobleigh of *The Congregationalist*—representing the Congregational House in Boston; and Albert W. Finlay of the George H. Ellis Co. and Henry P. Porter of the Oxford Print—representing the Boston printers.

A large number of friends were in attendance, including those from the Congregational House, where the Todd printing office is located, the Boston master printers, and many others from far and near. The burial was in the Sleepy Hollow Cemetery at Concord.

Literary Notes

Lovers of literature who enjoyed the anonymous booklet, *A Critical Fable*, so excellently extending to our own day Lowell's *Fable for Critics*, will be interested to know that Miss Amy Lowell has recently confessed to the authorship of the later work. In fact, she makes it the theme of an interesting talk to women's clubs.

The idiosyncracies of public taste are indicated to some degree by the book-sellers' reports of best sellers in general literature. Papini's *Life of Christ*, which has no scholarly merit whatsoever, is far ahead of all other books—as it has been for some months, a tribute to shrewd advertising. A volume on *Diet and Health* is second; *Etiquette* takes third place; Charnwood's *Theodore Roosevelt*, a really excellent book, stands fourth, and the *Americanization of Edwin Bok*, also an excellent book, is fifth. In fiction the five best sellers are *The Call of the Canyon*, by Zane Grey, *Never the Twain Shall Meet*, by Kyne, *The Coast of Folly*, by Dawson, *The Midlander*, by Booth Tarkington, and *The Rover*, by Conrad. In the general literature it was the titles of the books that proved attractive; in fiction the names of the authors sold the books.

Modern college life seems to be attracting the attention of story-tellers. Amherst, in particular, is in the limelight, for it is openly avowed that *Prophets Unawares*, about to be published, is based on actual events at Amherst from 1913 to 1923; and it is evident that *The Plastic Age* pictures life in a small college though the author was connected with various institutions; also *None So Blind*, by Dr. Albert P. Fitch, a story of college life, is just published and the author has been officially connected with both Harvard and Amherst. Then there is *The Education of Peter*, a story recently published by Stokes, based on life at Yale.

An Easter Prayer

By Henry J. Kilbourn

Master—
With him of Arimathea would we go,
That one blest member of the Sanhedrin
Who when they gave the vote of death—that word
Which called the Legion, drove the nails, and then
Raised up thy limbs against the darkening sky—
Consented not, but begged Christ's body torn.
Not waiting, never asking when or how
The mighty Promised Miracle should break forth—
So would we now, not waiting for the dawn,
Lift, in the night, torn, riven lives of men
Down from the Cross—to rise again with Thee!

OUR INVALID PARISH

Winfred Rhoades
Pastor

New Life

Easter is perennially the reminder that Christianity is before all things and above all things the message of life. Jesus Christ said his mission was to give life, and to make it more abundant. During the three brief years of his ministry, men and women who had been bound by sickness many years were helped by him to become entirely well; the bodies of the dead were restored to life; lives that had been plodding in weakness, or had been bound by grievous fetters of the mind, were helped to freedom and strength and joy; willing souls received new vision of life's meaning, and new power to live well. The Master himself experienced the extreme of suffering—suffering of the spirit, of the affections, of the body, of unfulfilled longing; but the end of it all was emergence from weakness into strength, from suffering into joy, from pain into peace, from death into life.

We, of nineteen hundred years later, take our Christianity too much as mere doctrine, formula and convention. We accept certain dogmas, and consider ourselves therefore followers of Jesus. We engage in what we call worship, but do not feel that it makes much difference; we listen to the preaching of life after death, but apparently for the most part get but little comfort or joy from the thought. Where are the triumphant hope and abounding life that filled and thrilled St. Paul and such as he? Where is that infusion of life which meant, in the early days, victory over sickness? Where is that exultant spirit which would make of life in this world a noble adventure, a great co-operation with God, a path to life more abundant and satisfying?

To men like St. Paul Christianity was a transforming power and an energizing spirit. They believed, and existence was changed for them. Then they went forth in demonstration of the Spirit and of power. In the ages since there have been many who have found Christianity a transforming power and the source of abounding life. But not all. It seems to depend upon whether Christianity is taken merely as a creed, or as a message of joy, a source of life, and a power of triumph. There are new vigors, new capabilities, new wisdoms, new joys to those who learn to do that. The resurrection that sent Christianity forth, at the beginning, as a message of power, expresses itself at this day by raising men from graves of hopelessness, from beds of sickness, from depths of spiritual impotency, and sending them forth with the quality of triumph manifest in their living.

"Yet more is to be found in me." Rufus M. Jones quotes this as Maeterlinck's motto, adopted from an ancient mantelpiece in Bruges. Many have found that to be the case, under the inspiration of a new grasp on spiritual reality. In past years we have tried to get along with small power, and with the wisdom of the world; and we have not, some of us, made a great success of our living. We need the Wisdom and Power that are at the heart of the universe, and all we can lay hold on of them. The indwelling of the Eternal Spirit in a man must make for life more abundant: a more wholesome, more fruitful spiritual life, a nobler intellectual life, a more satisfying affectional life, a more healthy physical life.

Then open yourself to God. Invite him to dwell in you with his abundance.

Closet and Altar

THE RISEN LIFE WITH CHRIST

Yet a little while and the world seeth me no more; but ye see me: because I live, ye shall live also. . . . Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him.—John 14: 19-23.

Whatever difference could it make to anybody that any man should *say* that Christ was the Son of God, and that he rose from the dead, and that he had sent them out in his name to claim the world for him? The world might well laugh them to scorn—"What do these feeble Jews?" But when each of them went out to *live* a Christlike life it made a vast difference to everybody. —*Mark Guy Pearse.*

As Christ by his resurrection ceased to stand in any relation to sin, so do his people begin a life which is not the continuation but the contradiction of the old sinful life; they can and must do so because there proceeds to them from Christ as the Risen One a new power of life.—*Van Oosterzee.*

Fainting by the wayside, lo, we turn and listen;
Through our Lent of longing lift we weary eyes.
Will the Easter dawning once more gleam and glisten?
Will the Christ we wait for yet once more arise?

Peace! The deep gloom brightens! See through yon dim distance
Gleams a glow of glory, wakes a sudden ray!
Lo, the gracious guerdon of faith's sweet persistence!
Lo, the gentle dawning of Love's Easter Day!

Hark! the anthem answers; listen, fast and faster
Swells a psalm whose chorus angels shout abroad:
"Come, O Lord undying! Hail, O mighty Master!
Lo, the risen Saviour! Lo, the Christ of God!"

Barton Grey.

Who does not feel that it would change everything if he believed with his whole soul in his immortality? It would supply him with a totally new standard of values: many things which the world prizes and pursues he would utterly despise, and many things which the world neglects would be the objects of his most ardent pursuit.—*James Stalker.*

The vital truth in immortality is not endlessness, but depth of life; not the revelation of eternal duration, but fitness to live forever. That which is of least importance is the element of time. The immortality of the soul is a spiritual experience rather than endless existence.—*William Rader.*

Spirit of all grace and benediction, Father of Jesus Christ and our Father, Creator of these dying bodies, Life and Light of these undying souls; help us to rise above the earthly to the heavenly; with Christ dying unto sin, and living only unto Thee; and from the light of a true life here passing at length into that Presence where there is fulness of joy and peace for ever; grant this, O Father, through Jesus Christ our Lord. Amen.

[Assembled by Isaac Ogden Rankin.]

CHRISTIAN ENDEAVOR

The Birthday of Eternal Joy

Comment on the Prayer Meeting Topic for April 20-26

BY CHARLES ERNEST WHITE

Topic: Easter, a Time of Joy. I Cor. 15: 1-8, 51-55.

Light from the Bible Passage

Jesus' resurrection is attested by the testimony of plain men and women who saw him alive after his death. These people knew the Lord when he was alive on the earth for the first time. Some of them were near the cross when he died. Their doubts had been dispelled. Their faith had become fixed. Their joy was unbounded. Their darkness had been dissipated by the coming of a Great Day. The keynote of this Day is Triumph. Death is only a temporal tyrant. Not mortality but immortality is the natural habit of man. The anniversary of Jesus' day of resurrection is best celebrated for that eternal joy which cannot be taken away.

Leads for Leaders

The suggestion is offered that this be made a sunrise prayer meeting. If your society has never tried this, get them to do it this Easter. The unusual hour, the fresh morning feeling, the association of mind with the joy of those who first came to the Master's tomb will make it a memorable meeting.

Real joy requires a background. The glory of the resurrection is increased by the gloom of the grave. Something must die within us if we are to rise with joy in Christ. What needs to die if this is to take place? (Col. 3: 5-11.)

The first Easter was a time of giving joy as well as getting it. See how the disciples ran to tell others (Matt. 28: 8). The blessing is not to be monopolized. How do we often act? What is the relation of Easter and missions in this regard?

Joy came to the disciples because of renewed, intensified relations with their Master. Their whole outlook on life was changed. Study Col. 3: 1-4. Every Easter should leave us with greatly quickened minds, wills, lives.

Thoughts for Members

And all he did, and all he bore,
He gives us as our own to share;
And hope, and joy, and peace begin,
For Christ has won, and man shall win.

—*J. M. Neale.*

God expects from men something more at such times, and it were much to be wished for the credit of their religion as well as the satisfaction of their conscience that their Easter devotions would in some measure come up to their Easter dress.—*Robert South.*

I say to all men, far and near
That he is risen again;
That he is with us, now and here,
And ever shall remain.
And what I say, let each this morn
Go tell it to his friend,
That soon in every place shall dawn
His Kingdom without end.

—*G. F. P. von Hardenberg.*

A Moment of Prayer

Easter again is ours, O Lord, and in our hearts may Christ arise anew. Let the full glow of that morning long ago shine on us, we pray. May our very faces beam with unwonted joy. Send us out into life as men and women from whom the Easter joy shall radiate into many darkened lives. Amen.

The Editor's Bible Class

Conducted by William E. Gilroy

Elisha: Teacher and Statesman

Comment on the International Uniform Sunday School Lesson for April 20.
Scripture Reference: II Kings 6: 15-23

An Easter lesson is optional for Easter Sunday, but could anything be really much more appropriate for an Easter Sunday than this beautiful story of Elisha? It breathes all that is deepest and best in the practical significance of Christ's Resurrection. For what did Jesus rise from the dead but to fill our souls with the triumphant consciousness of the power and permanence of the spiritual forces of life? Here was a man who lived so vitally in the presence of God that horses and chariots had no terror for him. Nay, he was himself surrounded with the invisible hosts of the Almighty. That was a foregleam of the highest resurrection experience.

The Resurrection is inevitably associated with Calvary, and is there not a foregleam of Calvary in Elisha's gracious spirit of forgiveness toward those who had sought to capture and destroy him? How nobly the virtue of the man stands forth! And how timeless is the spirit of true magnanimity!

One likes to think what might have happened in this sin-cursed, war-stricken world if ever since the time of Elisha men had been practicing Elisha's way. One likes to contemplate the genial touch of humor in Elisha. It is expressed in verse 19—his playful misleading of the enemies upon whom he was about to pour the utmost kindness. If the world had really had more humor and less fanaticism! Even intense spiritual earnestness is a danger when it is not balanced by sound human feeling. The world could well have spared many of its zealots for magnanimous prophets like Elisha.

Just as he was able to see that there is something higher in one's environment than the material difficulties and dangers, so Elisha was able to see, also, that there is a higher way than smiting one's enemies. Is it not marvelous how men read of such noble courses in generation after generation and yet allow their own lives to be so little touched by such magnanimous examples? Lincoln's Gettysburg Address is probably the best known passage in American literature on historical annals, yet how few men practice, or even theoretically approve of, the magnanimity that was the constant rule of Lincoln's life!

Elisha's magnanimity worked. *So the bands of Syria came no more into the land of Israel.* It would be libel upon Elisha to say that he was magnanimous simply because he knew that it would work. He took a chance. Men are ready to take a chance about almost everything except the practice of love and forgiveness. Chances of gain or of loss, of war and battle, of peril and adventure, are accepted as a natural course, but moral and spiritual risks are a different matter. If men had been willing to risk and pay half as much for peace, as they have been willing to risk and pay for war, we should have had a warless world long ago.

Elisha won; Jesus lost. But winning or losing it was the way of triumph. The enemies of Elisha departed and left him in peace; the enemies of Jesus led him to Calvary. But the only figure at Calvary is Christ. One forgets what his enemies did in the glory of what Jesus did. He forgave them. Nothing could destroy his indomitable love.

What is there that is indestructible about our lives? How much would survive wreck, and assault and crucifixion? It is that part of our lives that constitutes the reality of the Resurrection experience. This ancient story of Elisha challenges us to trust our lives to the Eternal, even when the path of grace lies through possible Calvaries. It is the way to Resurrection triumph.

The Use of Bible Helps

The Bible, properly used, is probably the best help to the study of the Bible. But to make proper and effective use of it, with reasonable saving of time, some helps are necessary. Why, for instance, should one laboriously search for some passage when a moment's consultation of a good Concordance will lead one to it directly? The *Subject-Index* and *Concordance* in the ordinary "helps" published along with various editions of the Bible are convenient, though not exhaustive, and often answer the purpose. To have at hand some larger and more complete Concordance—Cruden's, Young's or Walker's—is advisable, if not necessary, and the frequent consultation of the Concordance will prove very rewarding. Walker's Concordance, published by our own Pilgrim Press, is recommended because of its convenient size, and the claim is made for it that it contains all essential references without burdening its pages with a mass of needless and minute details. Reference should also be made to a very valuable *Complete Concordance to the American Standard Bible*, by Dr. M. C. Hazard, Editor *Emeritus* of the Department of Educational Publications of the Congregational Publishing Society. This last Concordance is of course limited in its practical value to the American Revision, but it is a *sine qua non* for those who use that text in daily reading and study.

Years ago during my first pastorate a retired minister in my congregation made me a present of Young's Concordance. Many a time I have blessed him for the gift. I have found this Concordance not only most complete but especially valuable because where the same English word is used to translate different words in the original Greek or Hebrew the differences are indicated, and the various passages where the word occurs are listed according to the differences in the original. This in itself is instructive for the general reader, reminding him that shades of meaning may not always be properly, or adequately, rendered.

Apart from the use of the Concordance for the location of passages of Scripture I have found its use for word studies both valuable and suggestive. Follow through such words as *love, grace, joy, faith, hope, affliction, glory, salvation,* etc., looking up passages, comparing passage with passage, observing and considering shades of meaning, comparing one writer's use of a word with another's, and you will have many happy and rewarding hours. Or take words that suggest human experiences and emotions, such as *faint, weary, hungry, fear, pride, compassion,* etc., and the results will prove both enlightening and surprising.

Next to a Concordance I should place the constant reference to good maps. Here, also, the small maps published in many Bibles are often sufficient though it is worth while to have access to larger maps. Just to test this out let any reader who has been accustomed to study the Bible without using maps read in the Book of Acts the story of Paul's travels, tracing out on the maps the course of his three missionary journeys. I am sure that this, if one has never done it, will be sufficient to demonstrate the value of the constant use of maps. Incidentally, if one will make the journey with Paul more deliberately, reading a little about each place, considering how long Paul stayed there, at what places and under what circumstances different epistles were written, the study will be more rewarding.

For anything in the slightest way worthy the name of Bible *study* some adequate introduction to the Bible as a whole, and to the individual books, is essential. The "Helps" bound in with various editions of the Bible are valuable if nothing better is available. In many instances they give all the information necessary, in the most accessible form. They hardly take the place, however, of a good one-volume Bible Dictionary; and this, in turn, is hardly equal for specific information to a good Old Testament or New Testament Introduction. In my own reading I have found the "Helps" in *Bagster's Comprehensive Teachers' Bible* superior to any others. There may be others equally good but I have not come across them. The tattered and torn condition of my own "Bagster" bears witness to the value I have attached to it and to the constant use I have given to it throughout the years. Hastings' one-volume *Bible Dictionary* seems to me the most satisfactory book of its sort, and in general and specific introduction I have found nothing better than the books of Dr. Marcus Dods. His *Bible: Its Origin and Nature* is invaluable, and I have found his *Introduction to the New Testament* delightful in the clearness of its style and in the simplicity of its method. It is a little volume in the same series as the volume by Dr. Warfield on *Textual Criticism* to which I have formerly referred. Possibly I have been too content with older books in which I have found much personal help and satisfaction, and on that account have not adequately acquainted myself with many other books that may be as good or better. At any rate I have asked Dr. Harold B. Hunting, Acting Manager of the Pilgrim Press Bookstore, to give a list of what he regards as the more important of popular helps to the study of the Bible. As modesty may prevent Dr. Hunting from mentioning the fact, I may state that he is himself the author of one of the best of popular books concerning the Bible, *The Story of Our Bible: How it grew to be what it is.*

Dr. Hunting's list will be incorporated with next week's article in which I propose to discuss the method of approaching and conducting the study of any one book in the Bible. Meanwhile let me allay the misgivings of various correspondents and clear my conscience by the assurance that Shakespeare said:

The *evil* that men do, lives after them;
The *good* is oft interred with their bones.

My articles in recent weeks have been written while journeying from place to place without access to books, and memory has played me a strange trick in leading me to reverse this well-known quotation. I have learned in practical experience the need of verifying the commonest quotations before sending them on to the printer as the only means of safeguarding against slips of memory, and slips of the pen as well as against the more serious matters of misinformation and lack of knowledge. I agree with a correspondent that it is the unpardonable sin to misquote Shakespeare, so I hasten, in sackcloth and ashes, to present the bard's true comment on life, which at least agrees with the lesson which I was seeking to enforce.

AMONG THE NEW BOOKS

The Millerite Tragedy

DAYS OF DELUSION, by CLARA ENDICOTT SEARS (Houghton Mifflin. $3.00). Very timely, when the doctrine of the Second Coming is so prevalent, is this vivid account of the Millerite delusion of nearly a century ago. Thousands of unfortunate men and women in New England, especially, but also in other parts of the country and in other lands, were led into a form of religious mania by the teachings of William Miller and others who were his followers. From the apocalyptic writings of Daniel and the Book of Revelation Miller had deduced not only that the end of the world was near, but he thought he had mathematically demonstrated that it would come in 1843. He was sincere and tremendously in earnest. Miss Sears has spent three years in gathering recollections from a large number of persons who either remember those days or have first-hand accounts of their happenings. In this volume she has chronicled the whole matter in a delightfully readable narrative, making a valuable historical document. The results, as she shows, of ignorant attempts at Biblical interpretation and bald literalism were deplorable and should act as a warning to present-day literalists. The volume is well-illustrated with contemporary material.

On Religious Themes

THE SHOUT OF THE KING, by REV. ERNEST RAYMOND (Doran. $1.60). These sermons have the directness of the spoken word and gain in power and appeal by living close to the common thoughts and life of men. Mr. Raymond is an Anglican Established Church minister who has evidently shared the experiences and been sifted and uplifted by the trials of war. He has already published two books, *Damascus Gate*, and *Tell England*, but this is his first collection of sermons. He has in a high degree the fine art of interpretative spiritual experiences in terms of the thought and study of today.

THE NECESSARY EXISTENCE OF GOD, by WILLIAM HONYMAN GILLESPIE (T. & T. Clarke, imported by Scribners. $3.00). A closely reasoned, controversial and critical presentation of the *a priori* arguments for the existence of God. It was first published in 1843 when it was greatly in demand by hundreds of working men. The author is said to have taken "a very prominent and successful part in his day, in attacking the opponents of God and his truth, and his doctrinal reasoning helped to keep theological Scotland on right lines."

JESUS, LOVER OF MEN, by WILTON RIX (Doran. $1.50). An interpretation of the life of Jesus, in ten chapters, following quite closely the Gospel narrative, but adding material for a background obtained from a study of conditions under which Jesus lived and taught, helped out by the imagination of the author. The material was first used in Sunday morning services. It is a suggestive and helpful little volume, quite out of the ordinary.

SUBURBS OF CHRISTIANITY, by RALPH W. SOCKMAN (Abingdon Press. $1.50). Twelve sermons by the pastor of the Madison Avenue Methodist Episcopal Church, one of the most influential churches in New York City. Practical sermons in close touch with life's problems, earnest, sympathetic, inspiring, they belong to the class that will be read both by ministers and laymen. Some of the titles are: Our Changing Morals, Easter's Growing Evidence, Sound Faith, Woman's Magna Charta, etc. They are the sermons of a liberal conservative.

GUIDE POSTS AND GATEWAYS, by VERNON GIFFORD (Pilgrim Press. $1.25). These are out-of-the-ordinary sermons to boys and girls by an Englishman. He uses history, biography, literature, nature and every-day life "to point a moral and adorn a tale." He talks of Sister Dora, St. Patrick, Charles Lamb and Florence Nightingale, on Christmas and May, forget-me-nots, snow, smiles and work.

FINDING GOD, by RUSSELL H. STAFFORD (Macmillan. $1.50). The author, through his own experience of the conflict of faith and doubt, and through his ministry to college youth in their period of storm and stress, has been led to reflect much on the profounder truths of the Christian faith. He has chosen admirable captions for his chapters, and discusses his problems quite freely and frankly. He regards himself a liberal, and distinguishes his position from radicalism, on the one hand, and conservatism, on the other. His criticism of the creeds is without much sympathy, or appreciation of the historical situation in which they took their rise, nor accurate knowledge of their contents. This criticism, however, is incidental. His main purpose is to help young college folk, and other thoughtful persons, and in this he succeeds very well. His liberalism is moderate; he manifests much enthusiasm, and writes with strong conviction. His book will help intelligent persons to a more reasonable faith.

Biography

MUNGO PARK, by W. H. HEWITT (Macmillan. $1.00). A little volume in the excellent series of brief biographies called "Pioneers of Progress." Mungo Park was one of the earliest of the explorers of interior Africa, being sent out in 1795 by the African Association. He made two journeys, landing in Senegambia and traveling eastward far down the Niger River. On the second journey he lost his life. The whole story of this brave and adventurous undertaking, which placed the name of Mungo Park on the roll of never-to-be-forgotten famous explorers, is well told, making an interesting narrative.

ST. FRANCIS OF ASSISI, by GILBERT K. CHESTERTON (Doran. $1.25). The first volume in Doran's "Modern Reader's Bookshelf," and very attractive, handy and readable it is. Mr. Chesterton has not described the life of St. Francis in detail but he has excellently accomplished what he set out to do. He has written an account which can hardly fail to interest and perhaps influence "the ordinary modern man, sympathetic but skeptical, by approaching the great saint's story through what is evidently picturesque and popular about it." Lovers of St. Francis will not need this interpretation and yet they may profit by reading it; for certainly none other quite like it has ever been written. It is a study of St. Francis from another point of view. It is most pleasing in style and it is manifestly a labor of love.

WORDSWORTH IN A NEW LIGHT, by EMILE LEGONIS (Harvard University Press). An account of the affair of the poet Wordsworth with Annette Vallon while he lived in France in 1792. The author recalls the moral standards of that Georgian period and presents the war between England and France as one of the reasons which prevented the marriage of Wordsworth and Annette. He also calls attention to his poems, *Guilt and Sorrow*, *The Ruined Cottage*, *The Thorn*, *The Mad Mother*, *Ruth*, and the *Lucy Poems* as indicating the feeling of the poet at this period. It is an unexpected chapter in the biography of a revered poet, and some may think it might better have been left in oblivion. The author's desire is to mitigate the verdict of posterity.

COLONIAL DAMES AND GOOD WIVES, by ALICE MORSE EARLE (Macmillan. $1.50). A timely and welcome reprint of a work that has never been surpassed in its line. It opens with a chapter on the women of the earliest Colonial days, "Consorts and Relicts," in Virginia, Louisiana, Maryland. Other chapters follow on "Women of Affairs," "Double-tongued and Naughty Women," "Boston Neighbors" (especially Anne Hutchinson and Mary Dyer), "Their Amusements and Accomplishments," etc. The narrative is well supported by quotations from original documents and the whole matter is presented in the entertaining fashion, in which Mrs. Earle is unexcelled.

THE SAYINGS OF QUEEN ELIZABETH, by FREDERICK CHAMBERLIN (Dodd, Mead. $4.00). In the introduction to this volume the author attempts to prove that Mr. Froude is an inaccurate historian and that he does injustice to Elizabeth. He places side by side Froude's quotations from Elizabeth and his own translation of the same documents. He succeeds in showing that Froude often paraphrases rather than transcribes literally; Chamberlin is literal to the last degree. The interest of much which he quotes is due often only to the fact that Elizabeth said it, and thus some light is thrown on her character. She often contradicts herself, and is represented, by her own words, in the most opposite lights. Often she speaks for effect. The "sayings" are presented in twenty-four chapters, under such headings as, The Hard Side, the Gentle Side, Marriage, Religion, the Church, Maxims of Government, Mary Queen of Scots, etc. It is a fascinating piece of work, valuable for its aid in interpreting the real Queen Elizabeth, though quotations apart from their context are easily misunderstood.

OUT OF THE HOUSE OF JUDAH, by JULIUS H. ABRAMS (Revell. $1.50 net). It is a far cry and a strange story from an orthodox Jew in Germany to a Salvation Army officer and "Hebrew Evangelist" in New England. It includes a conversion in California through the influence of a washerwoman, being cast off as one dead by his Jewish relatives, and struggles and persecutions aplenty. It is a human document of real interest and a stirring spiritual autobiography. Commandant Abrams was thirty years old when converted and has been in Christian work for twenty years.

RICHARD ARKWRIGHT, by J. H. CRABTREE (Macmillan. $1.00). A little English book telling the life story of a great pioneer of progress in cotton spinning and his contemporaries in England in the eighteenth century. Well written.

Any book mentioned in these columns may be obtained through the Pilgrim Press Book Stores, 14 Beacon St., Boston, or 19 S. La Salle St., Chicago.

WITH THE CHILDREN

A Weatherproof Easter

By Daisy D. Stephenson

Part 1.

"Aunt Penny, wouldn't it be lovely if we could have Easter in the little church in the pines? A nice Sunday school program, you know,—songs and pieces Miss Darling has taught us at school,—"

Ruth Blake turned a flushed, appealing face from Aunt Penny's pastry board where she was rolling out tarts. The beloved Lady of Christmas Cottage in the Glen nodded her silvery head in understanding. Aunt Penny was always interested in anything touching her neighbors, and her neighbors were all who needed her in any way. Especially was she the friend of all the children.

"Seems like everybody's too busy or forgetful to buckle down and start having church again," she said regretfully as she removed brown loaves and spicy rolls from the oven. "I do miss it, Ruthie. Seems like Sunday's empty and achey these days. I guess we older folks feel it most. Now there's Grampa Neal. He acts like a lost turkey Sundays. Limps around the churchyard, and remembers the Wednesday night meetings when he led. If somebody would take hold and get folks roused"—

"Oh, Aunt Penny!" Ruth dropped the rolling-pin and seized the old lady with eager floury hands, "Let us do it—start something, I mean!"

"Why, Ruthie," protested Aunt Penny, with a gasp. Then her mouth quirked and her eyes grew thoughtful. "'Twon't do a mite of harm to talk about it. 'Big oaks from little acorns grow,' and small beginnings aren't to be despised. Do you suppose Roger"—

As if in prompt reply came a lusty voice:

Howdy-do, Bill? Howdy-do, Lil!?
Howdy-do, Lew and Sue? How-dy-do?

The voice was followed by a vigorous stamping, and in popped Ruth's husky brother, Roger. He had been to the village for the mail and groceries for both his mother and Aunt Penny.

"Change your tune," admonished Ruth, dimpling, as he dumped packages and helped himself to hot crullers, with frank satisfaction. "You're just in time to 'keep the home fires burning,' isn't he, Aunt Penny? Cast an eye on that empty woodbox and take the hint."

"Ho! If that's only a hint, I'm not as smart as I act. What do you s'pose old Jupiter tried to do a minute ago?"

Knowing the easy-going old burro perfectly, Ruth giggled. "Probably balked in front of the grocery store so you would have to buy him an apple," she guessed.

"No, sir-ee!" denied Roger, making a fresh onslaught on the crullers. "When we came to the crossroads, he made a spurt to the right and headed for Happy Canyon. Wanted to follow Socrates and Miss Darling. Now I call that real intelligent."

Ruth, while sharing his admiration, turned conversation back to the yawning woodbox. As Roger headed for the back yard, Ruth explained to Aunt Penny, "You see, the littlest Green is sick, and Miss Darling wanted to go to see her. So we loaned her Socrates this morning, and Jupiter saw them start. I don't suppose she's there yet," she added with a shrug. "Socrates acts injured if he's separated from Jupiter. When they're together they work on each other's pride. One moseys along just to make the other tired."

"When does Miss Darling plan to go home for Easter vacation?" inquired Aunt Penny, rinsing her hands at the white built-in sink that was the crowning luxury in her new cottage—the gift of her many appreciative friends the previous Christmas.

"On the afternoon train Friday," Ruth replied soberly. It was a trying time for the Glen children when their adored Miss Darling deserted them even for a week. "If she didn't, she couldn't go till Sunday, the way the trains run this time of year. But it's nice for her to go. She hasn't seen her folks since New Year's, and she's counting on it." Ruth's sprightly air was that of Pollyanna making the best of the worst.

"I saw Jimmy Andrews coming down Willow Spring way with a lot of pussies," reported Roger, banging the wood down so energetically that the pampered gray cat, Santa Claus, fled under the kitchen bench in disgust. Roger did not pursue the subject, having felt the "claws" part of that cat in past encounters.

Ruth suggested rapturously: "Oh, let's get some on our way home! Mother loves them. She says the best sign of spring is when the pussies come out."

"Well, here's one pussy that won't come out," jested Roger, with a glance at the retired cat. So after helping Aunt Penny with the chores, the Blake pair went scampering up Willow Spring road past Mariposa Lodge. Jupiter had doubtless gone home for fear of having to carry double.

"If it keeps on thawing and the sun doesn't get sulky there'll be loads of flowers by Sunday," predicted Ruth, detouring into a sheltered nook where Oregon grape buds were hiding their gold. "Oh, Roger, won't it be great when the Neal children come to the Lodge in June? Remember the picnics we had last summer and the fun the M. C. C.'s had?"

The founder and organizer of the Mountain Climbers' Club smiled expansively. "Yes. Harry and Bess and Aline are real fun if they do hail from the city," he admitted warmly. "See, there's their aunt at the window now! She wants us to stop."

Mrs. Neal had good news for them. "Of course there are a few 'ifs' in the way,—stupid old stumbling-blocks! But *if* the children are well and *if* the weather behaves, Harry and Bess and Aline are coming for spring vacation."

"Three rousing cheers!" commented Roger, while Ruth was one joyous caper.

"Oh, when, Mrs. Neal?"

"Oh, Friday, I imagine. I knew how tickled you two would be, and I've been wanting to send word, but I figured the pussy willows would bring you this way. Of course, the three youngsters are sorry to spoil their Sunday school record, and no doubt they're in the entertainment at home."

"That's exactly what Aunt Penny and I have been talking about," Ruth confided excitedly. "Mrs. Neal, don't you think we could get up a program and have it Sunday morning at Sunday school time?" Her appealing look would have melted icicles.

"We-ell, we couldn't get the church right now, with Deacon Lundy away," hesitated Mrs. Neal. Then she smiled and waved a hospitable hand toward the roomy Lodge living-room with its big fireplaces. "You're welcome to use it," she said.

"The very place, Mrs. Neal! Oh, you're so good!" Ruth was beside herself with delight. "We'll tell the children at school, and Grampa can take charge, he and Aunt Penny."

Grampa came limping to the door and innocently though literally put the cloud into the clear sky of anticipation.

"How is your rheumatism, Grampa?" asked Ruth, thoughtfully. "Mother was wondering."

"Not so good, Ruthie," the old man felt gingerly of his lame knee. "Funny thing, a barometer's nowhere alongside this knee. Now I feel a storm coming, and look there over the pass, will ye?" he invited, perfectly unconscious of causing any ripple. "Never knew it to fail," he continued with a chuckle nobody could share. "When the clouds mobilize in the northwest and boil out over Big Horn yonder, it means trouble."

"Oh, Grampa!" protested Ruth, unhappily, while Roger scowled threateningly at the hitherto unnoticed forerunners of grief. But Mrs. Neal sensed the children's dismay and hastened to paint a rainbow on the clouds.

"Now I just believe spring's coming over the pass, and there's likely to be a chinook any minute. Nearly always, we have that sudden warm wind that simply blows the anemones out of the ground," she reminisced cheerfully. "Anyway, we'll cross our fingers and screw up our hopes. Maybe it won't storm till after Sunday, and what do we care for wind or weather"—

"If M. C. C.'s are once together," finished Ruth, in a burst of inspiration.

"I hope your rheumatism is wrong this time, Grampa," she called back, as she and Roger took the spring trail. She decided not to let any lame knee or a few clouds dampen her spirits. As she gathered branches of furry silvery pussies she sang softly in defiance to the wind that came stealing from Alpine heights to nip her fingers.

The March wind whistles the songbirds back
And blossoms follow along his track.

That was Tuesday, and for another day or two the sun beamed his pleasantest, coaxing the posy buds to lay off their wraps and make themselves at home. The anemones smiled in reply, for they had wisely prepared for their early call, Mother Nature having lined their lavender frocks with soft fur.

"Spring is here! It is!" caroled Ruth, stopping for a whirlwind visit with Aunt Penny and sharing generously her basket of wild flowers. "You know how to do everything, Aunt Penny!" she cried impulsively. "Can't you think of some way to lasso the old sun and picket him in the middle of the Glen? There's a cold snooping around, and that horrid kettleful of clouds of Grampa's is boiling over the pass."

Ruth gestured dramatically toward the northwest, and Aunt Penny put on her strongest glasses for a thorough inspection of weather symptoms. She met Ruth's expectant gaze and hesitated. Aunt Penny's lame shoulder had been sending out wireless warning of the

(*Continued on page* 479)

BUILD
A LIVING MEMORIAL

?	?
The "_____"	The "_____"
Memorial Dormitory for Men	**Memorial Gymnasium**
$35,000 will erect this building to house 75 Northland Boys. Who will build or help to build this monument? The Boys of the NORTH do not ask for LUXURY.	$25,000 will provide this building for Northland Students to learn to play. Our Youth of the North Land need to *"learn to play."* It is not a Luxury, but a simple Necessity.

NORTHLAND COLLEGE does not *COMPETE* with any other college. It is the ONLY college opportunity for the youth of the entire North Frontier.

In "The Congregationalist" of March 20, we told of "Some Significant Gifts that have made Northland College possible." The amounts were small, but who can measure the results?

One Result Is

Northland College!

Your Gift, even though it must be small, will count as much

The present Campaign covers a period of three years.

I WILL PLEDGE TO NORTHLAND COLLEGE, Ashland, Wisconsin
For:

$_____	To help build The Men's Dormitory	$35,000
$_____	To help build The Gymnasium	25,000
$_____	To help establish The Flagg Chair of Religious Education	25,000
$_____	To help establish An Endowed Scholarship	1,500
	The Fenenga Student Industry Fund ..... $_____	

M. J. Fenenga gave fifteen of the best years of his life to the development of Northland Student Self Help Plan.

(Signed) .....

Date .....

Place .....

NEWS OF THE CHURCHES

From Connecticut to California

The removal of a man like Robert E. Brown from the Eastern seaboard to the Pacific Coast, from the pastorate of such a church as Second, Waterbury, Ct., to such a church as First, Oakland, Cal., is of unusual interest in Congregational circles.

The Oakland Church, reporting some 1,800 members, is not only the largest Congregational church on the Pacific Coast except First, Los Angeles, but occupies geographically and historically a commanding, strategic position in Western Congregationalism. It has recently sold its church building and is about to erect in a favorable location, at a cost of not less than $300,000, a building with every modern facility to house and equip its many and far-reaching activities. The California church has been seeking Dr. Brown for some time. More than a year ago they asked him to make the journey across the continent that the congregation might have a chance to hear him, but he was unwilling to go. Undaunted, this winter a committee from Oakland came East to Waterbury, and reported so enthusiastically that when the unanimous call came Dr. Brown felt constrained to give assent. Great as his work has been in Waterbury this Western church looking out towards the Golden Gate offers yet larger opportunities and puts before him the challenge to an even more difficult and varied service.

Dr. Brown is a Canadian. He graduated from Oberlin in 1901 and from Yale Divinity School in 1904. The same year he was ordained to the Congregational ministry as pastor of Pilgrim, New Haven, Ct., where he served until he went to Second, Waterbury, in 1911. When he leaves for the new field he will have completed 13 years in the "Brass City."

His ministry in Waterbury has been that of a preacher and pastor. The church to which he came in 1911 was a church that had been enriched by the long and devoted pastorate of Dr. Anderson, a man of no mean pulpit power, but of whom the most fragrant memory is the record of his warm heart, his saintly presence, and the tireless personal ministry which made him the pastor not only of that one church but of all Waterbury and of all his ministerial brethren and of the great body of churches in Connecticut. Without any reflection or implying any lack of personal and pastoral service on his part probably it is fair to say that Dr. Brown was the preacher even more than the pastor. He is a man of great personal charm, with a warm and genial spirit, and his friends hold him in great affection but he has proved himself above all else a preacher of the Word, a man whom people wanted to hear, a man who has had something to say and could say it effectively.

Possibly the most outstanding feature of Dr. Brown's work in Waterbury, along with the steady growth and vigor of the church, was the institution of the Sunday evening forum, carried on through the fall and winter months for several years. For these Sunday evening services Dr. Brown brought to Waterbury speakers of national and international reputation. The larger questions of commanding interest in national life and the Kingdom of God were presented and discussed. The great auditorium was usually filled and often audiences overflowed into the adjoining room.

Dr. Brown has always counted the church the focus of his work not as lacking interest in things commonly counted outside the church, but as the center and heart of his work. But his work has told and his influence has been felt not only in that particular congregation which called him pastor but throughout the state and the denomination. He has been trustee of the Oklahoma Industrial Institute, of the Connecticut Literary Institute at Suffield, of Oberlin College. He has been sought as college preacher, has served as lecturer at Yale, as director of the Missionary Society of Connecticut, and for a time during the war was active in Y. M. C. A. work in France.

Waterbury will miss him, but the good wishes of the city go across the continent to Oakland as he takes up his new work there.

C. S. L.

Church School Contest

The church schools of CENTRAL, TOPEKA, KAN., and FIRST, LA GRANGE, ILL., two of our larger churches, have just closed an interesting contest for attendance honors.

The contest included the five Sundays in March. At the close of each session the attendance was immediately wired to the other church. In each school there was a gradual growth in numbers from week to week.

The result is interesting. Each school won two Sundays and the other was a tie. Total attendance for the five Sundays was: La Grange, 2,209, and Topeka, 2,166. Dr. E. A. Thompson is pastor of First, La Grange, and Rev. J. W. Rahill of Central, Topeka.

A Union Church Advertising Plan

The churches of Derby, Shelton, Ansonia, and Seymour, Ct., are largely served by the same newspaper. Sixteen churches of various Protestant denominations, after several meetings last autumn on church advertising problems, decided to stop the small "ads" each was carrying in the local paper and unite in purchasing one half page for display advertising. A contract was made for six months and after four months now it is possible to note results.

There is a noticeable gain in church loyalty and attendance. It was easier for the several churches to raise their money in the several every member campaigns. There has come a better feeling among the churches, and the rivalry and waste of former years in a measure have been stopped. The ministers report a better atmosphere in which to do their preaching. The financial outlay has not been greater. No church names are signed to the advertising. The copy is arranged by a group of ministers and laymen representing each denomination.

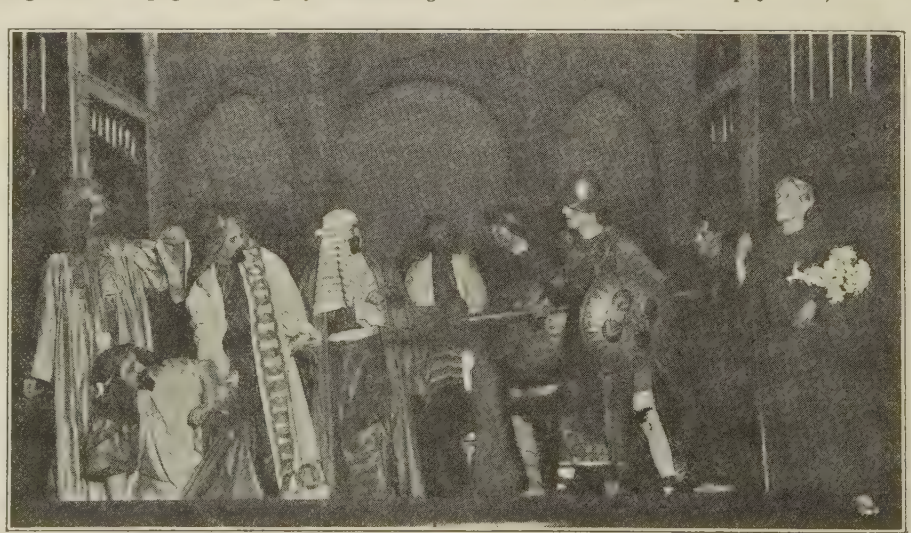
Lenten Services

A Drama of the Crucifixion

An annual service at UNION, BOSTON, MASS., is the presentation on Palm Sunday night of John Masefield's drama of the Crucifixion, *Good Friday*. Union Church some time ago organized a group of 100 players whose purpose is to produce message-bearing dramas. This year the players on the eve of Ash Wednesday appeared under the auspices of the Woman's Association in Jerome K. Jerome's *Passing of the Third Floor Back*, under the direction of Miss Eleanor Pomeroy. *Good Friday* has been arranged for church presentation by Miss Pomeroy, who directs the play and also appears as Pilate's wife. Mr. Masefield, the author, sends annual greetings to the Players from his home in England. Rev. Ernest Graham Guthrie, president of the Boston Federation of Churches, is pastor of Union Church.

Good Friday represents the new in the portrayal of the Crucifixion. Union Church players were pioneers in producing it. It is stirring in its vivid appeal, beginning as it does in verse that only Masefield's matchless gift could pen, with the call of the Jewish mob to release Barabbas, followed by the scene between Pilate and the Centurion to whom Pilate gives his seal to release the prisoner. Follows the argument of the Chief

(*Continued on page* 470)



SCENE FROM JOHN MASEFIELD'S DRAMA, "GOOD FRIDAY"
As presented by the Union Church Players, Boston, Mass., on Palm Sunday night. The "Mad Man" is seen at the right.

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John Hancock

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LIFE INSURANCE COMPANY

OF BOSTON, MASSACHUSETTS

Annuities

Insurance for Total Disability

SUMMARY OF THE 61ST ANNUAL REPORT

Made to the Massachusetts Insurance Department as of December 31, 1923

TOTAL INSURANCE IN FORCE on approximately 3,300,000 Lives		$1,863,777,702.00
Increase during the year	$194,930,034.00	
Funds Reserved as Liability to Mature these Policies		262,360,586.00
Funds Reserved for All Other Liabilities, including Surplus Returns apportioned for payment to Policyholders in 1924		14,851,898.01
Surplus Funds for General Emergency Protection		22,141,386.68
TOTAL FUNDS		$299,353,870.69

Comprising Mortgages, $161,340,705.02; United States Liberty Bonds and Other Government Obligations, $24,220,715.78; Railroad Bonds, $35,376,222.29; Municipal Bonds, $24,806,796.44; Loans to Policyholders, $24,700,852.92; Other Assets, $28,908,578.24.

Increase during the year $31,277,967.28

Since organization the Company has paid Policyholders $321,442,854.00. In 1923 alone these payments were $28,583,892.00, or $95,280.00 per working day.

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(Continued from page 468)

of the Sanhedrin who asks that Pilate not write "Jesus, the King, but that he called himself Jesus the King.'" Pilate faces the court mob with his edict. Procula, wife of Pilate, vividly outlines her dream and pleads for Jesus. The Christ is crucified. Darkness falls. The Centurion returns from the cross, and Joseph of Ramah comes to claim the body of the Master. Herod, announced by the blare of trumpets and drums, makes his triumphal entry hailed by the mob. Twilight comes down with the Madman, who through the play gives the message that so stirred the crowded church last year, proclaiming the truth:

I cannot see what others see,
Wisdom that comes from agony,
Wisdom that lives in the pure skies,
The untouched brow, the spirit's eyes;
O Beauty, touch me, make me wise!

THE MINISTER'S EVERYDAY LIFE

By Lloyd C. Douglas

Minister, First Congregational Church Akron, Ohio

200 *pages.* 12mo. $1.75

This book gives practical suggestions to younger ministers on the problems that confront them. In a clear, journalistic style, not without humor, it treats of the ministry as a profession, the pastoral relationship, methods by which the minister may honorably add to his income, the care of the church property, church finances, sermon preparation, visitation of the sick, weddings, funerals, the minister's reading, his correspondence, and other matters that confront him daily, including a survey of the personal problems confided to him by those who seek his counsel.

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When Sunday Comes

By John Andrew Holmes

What a joy it would be to many to live in Germany, where one could place a piece of money in the contribution box twenty million Sundays at a total cost of one dollar!

Missionary Speakers on Lenten Program

UNION, PROVIDENCE, R. I., Rev. Theodore Bacheler, pastor, has a little parish periodical, "The Calling Card," which is in its second volume. It gives news and inspiration to the two fine outstations of the church. The series of Lenten Thursday services include Prof. B. W. Bacon of Yale University, Prof. R. M. Brown of Rhode Island College of Education, Prof. H. J. Cadbury of Andover, Prof. H. T. Fowler of Brown, Prof. F. C. Porter of Yale Divinity, Prof. A. C. Purdy of Hartford, and Prof. J. H. Ward of Classical High School, Providence. Among the other speakers are representatives of the American Board, including Rev. Frank Cary, Rev. L. C. Guise, Rev. Robert McClure, Rev. J. E. Merrill.

Program at Central, Providence, R. I.

Rev. A. H. Bradford, pastor of CENTRAL, PROVIDENCE, R. I., has announced an extremely complete schedule for the Lenten season. On Sunday mornings the pastor will preach on the general theme, "Our Faith in Jesus Christ," and on Sunday afternoons at 4.30 Mr. Bradford will conduct a series of vesper services. His theme will be "The New Things," and the address will be followed each Sunday by an organ recital. On Palm Sunday the choir will render Brahms' *Requiem.*

Wednesday afternoons, at 5 o'clock, there will be a series of 35-minute services, with addresses by ministers of local churches. On Thursday evenings, at 8 o'clock, the following program has been arranged:

March 6—Rev. Willard L. Sperry, D.D., Dean of Theological School, Harvard.
March 13—Rev. Ashley D. Leavitt, D.D., Harvard Church, Brookline.
March 20—Prof. Henry Hallam Tweedy, Yale Divinity School.
March 27—Prof. George Foot Moore, Harvard.
April 3—Rev. Gaius Glenn Atkins, D.D., First Church, Detroit, Mich.
April 10—Rev. Alexander MacColl, D.D., Second Presbyterian Church, Philadelphia.

Many special Lenten classes for boys and girls, young people, and parents are planned.

"The Great Sayings of Jesus Concerning Himself"

Rev. A. M. S. Stook, UNION, REINBECK, IA., is preaching on "The Great Sayings of Jesus Concerning Himself": "I am Alpha and Omega," "I am the Light of the World," "I am the Door," "I am the Way, the Truth, and the Life," "I am the Good Shepherd," "I am the Bread of Life," "I am the Vine, ye are the Branches," "I am the Resurrection and the Life," and "Behold My Hands and My Feet."

Midweek Lectures on Poetry

FIRST, DETROIT, MICH., Dr. G. G. Atkins, pastor, has announced for Wednesday evenings the general theme, "Poetry in Life."

March 5—Seeing Life Whole.
"Integer Vitæ"—Horace
"Four Things"—Van Dyke
"Labor and Love"—Gosse
"Attainment"—Wilcox
March 12—Songs of Labor
"Realization"—Acharya
"Mending Wall"—Frost
"The Singing Man"—Peabody
March 19—Songs of Self-Mastery
"Self-Dependence"—Arnold
"The Stupid Old Body"—Carpenter
"The Stupid Old Mind"—Carpenter
"The Happy Life"—Wotton
March 26—Songs of Struggle
"Io Victis"—Story
"Invictis"—Henley
"The Happy Warrior"—Wordsworth
April 2—Songs of Faith
"The Stream of Faith"—Gannett
"Faith"—Santayana
"A Creed"—MacLeod
April 9—Songs of Victory
"The Eternal Goodness"—Whittier
"Some Blesseds"—Oxenham
"Say Not the Struggle Naught Availeth"—Clough
"The Hills of Rest"—Paine

Lenten Program at Claremont, N. H.

At CLAREMONT, N. H., the pastor, Rev. A. C. Ferren, is preaching a series of sermons on the general theme, "The Great Teacher and His Disciples—How to be Sure of the Truth," including these topics: "The Aims of the Great Teacher," "The Importance of the Receptive Attitude," "The Dominant Desire and Motive," "The Responsibility of the Disciple," "The Supreme Test of the Disciple—Loyalty," "The Challenge of Discipleship," and Easter Sunday, "Things Immortal." The church is joining with the other Protestant churches of the town in union Sunday evening services at which the different pastors preach, and the Masonic Male Quartet furnishes music. The subject of the messages is "The Many-Sided Christ." On Wednesday evenings Mr. Ferren is presenting a series of lectures on "The Old Testament as Literature and Revelation." These meetings are preceded by a short devotional service.

Town's Fraternal Orders at Sunday Services

As a part of the Lenten program of HENNIKER, N. H., Rev. P. E. Miller, pastor, the different fraternal orders of the town are each,

The New Testament

An American Translation

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in order, the special guests at the Sunday morning service. The pastor's sermon subjects are appropriate to the interests of the guests, as "The Cultivation of the Soul" on Grange Sunday, "The Ties that Bind" on Pythian Sunday, etc. The pastor is conducting a class for young people who are looking forward to uniting with the church at Easter.

New York Convocations of Ministers

New York State recently closed a series of the most successful convocations of ministers ever held in the state. For a number of years, under the auspices of the New York Congregational Conference, groups of ministers in the various associations have held retreats. These retreats have been a source of inspiration and spiritual uplift.

This year, the evangelistic committee, under the wise leadership of Supt. W. H. Rollins, made some changes in the conduct of these meetings. First, the name of the meetings was changed to "Convocations," and it was then determined to reduce the number of these meetings to three for upstate, and one for New York City and vicinity. The upstate convocations were held respectively in Albany, Syracuse, and Buffalo and the program for each meeting was identical with the others. The time and arrangements of meetings were such that all three speakers were enabled to be present with the least possible loss of time and expense. Arrangements were made so that these convocations were held in hotels, where a quiet room was secured for the meetings, and entertainment could be obtained for all the men. To secure the largest possible attendance, the total expense, including travel and entertainment, was underwritten by the New York State Conference.

We were exceedingly fortunate in securing for speakers Supt. Walter H. Rollins, of the New York State Conference, Sec. F. L. Fagley of the Commission on Evangelism of the National Council, and Sec. C. E. Burton of the National Council.

All of these men have been pastors of churches, and out of their rich experiences and wide observations were able to bring to us most practical and helpful messages. It was clearly understood that these men came not in their secretarial capacities, but as fellow ministers; and all addresses and discussions were to center upon the life, message and work of the minister.

Dr. Fagley, in his addresses, stressed the devotional life. He laid strong emphasis upon the importance of the minister's prayer life and the exceedingly great importance of training his people in habits of prayer and devotional worship. He indicated various means and methods for increasing the devotional life and spirit of our churches. The ring of sincerity in his message and the strength of his appeal made a strong impression upon every one present.

Dr. Rollins spoke of the "Pastoral Relationship." He placed great emphasis upon the rich opportunity of Christian service through the use of baptismal, wedding, communion and funeral services. Those who thought of Dr. Rollins as ex-president of a college, and one who might bring an academic message, were very agreeably surprised to receive from him most vital and practical suggestions on the methods and the importance of pastoral visitation. Some men said they had learned from him more of pastoral theology than they had attained in their whole seminary course of study.

The subject of Dr. Burton's addresses was "The Minister and His Sermon." Those who thought that he would classify the sermon and give them homiletical talks as to the production of it were astonished and delighted beyond measure to have him rise far above the detail of the making of a sermon, and picture to them the great verities of Christianity, and the wonderful opportunity of preaching in these modern times. The men were profoundly impressed and brought to a full realization of what it means to be a "son of the prophets" and by message to represent Christ to the world. Inspired, and thrilled, we received an exalted conception of what it means to preach the Gospel.

The meetings were a great success and the ministers returned to their work cheered, inspired, and filled with greater courage and stronger faith, and more determined than ever before to be faithful to their high calling.

It was the universal verdict that such convocations are of inestimable worth to the minister, and should by all means continue to be held. Would that all the ministers of our denomination and of other denominations as well, might have the helpfulness, the inspiration and vision which we received from these convocations. Our humble advice to the brethren of other states is "Go thou and do likewise."

J. B. K.

Women Institute a Community Service Bureau

In order to help raise funds to erect a church building for NEEDHAM, MASS., to replace the house of worship which was destroyed by fire on Jan. 5, nearly 200 of the women of the parish have agreed to earn five dollars each. The service which these women offer has been

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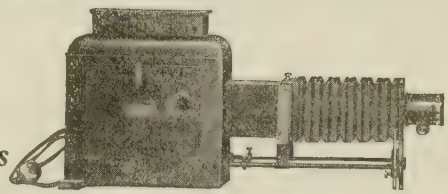
thoroughly organized. Leaflets giving the name and address of each woman and her telephone number, together with the service she is ready to render, have been distributed throughout the town. A manager has been appointed and if any one desires any form of service not listed in the leaflet, by phoning her some one will be found for that particular work. Among the more important forms of service offered have been the care of children, which is important in a town with many young children and very few families where maids are kept, cooking in a wide variety of forms, and automobiles for long or short journeys. Under the head of sewing are listed drop stitch repairing, Italian hemstitching, mending, seamstress, millinery, and embroidery. One woman proposed herself as an instructor in Mah Jongg and received her five dollars for one lesson. Another has offered herself as a relief nurse and still another is taking magazine subscriptions.

The returns on this service will not be known until after Easter, but already many of the women have reported earnings reaching as high as $30.

An incidental but valuable feature of this work has been that the women have arranged a system of telephone calling so that every one of the 300 families in the parish can be reached with any message or announcement in less than two hours. The parish was divided into groups of five each, with a captain for each group, and other women are responsible for each ten captains. In this way a message can be passed down the line and reach a large number without much labor on the part of any individual.

Rev. H. W. Kimball is pastor of Evangelical, Needham.

Add Zest to the Church Talk with Balopticon Pictures



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From West to East

HAWAII

New Building Ready for Use During Holy Week

CENTRAL UNION, HONOLULU, Rev. A. W. Palmer, minister, reported 89 new members at its annual meeting, bringing its total membership up to 1,310. This church expects to occupy its beautiful new "church in a garden," a wonderful church equipment consisting of a dignified colonial building surrounded by five bungalows, one for each department of the large Sunday school, all in the midst of an eight-acre tropical garden. The first use of the new building will be for a communion service on Thursday of Holy Week but the formal dedication will not occur until May.

OREGON

Successful Money Raising at First, Portland

FIRST, PORTLAND, has a budget of $25,000 entirely provided for at the outset of its year's needs. This is the highest and speediest attainment in financing this church that has been accomplished. Dr. C. G. Clarke recently began his pastorate with First, and his work in his own church has been an inspiration to others of the state and stimulated the movement for higher benevolences and self-support.

WASHINGTON

New Church at Leadpoint

Under the leadership of Rev. W. S. Pritchard, associate superintendent, and Rev. W. C. Allen, Sunday school missionary, a church was organized at LEADPOINT on Feb. 27, with 26 charter members. This was the culmination of missionary work done by Mr. Allen in the northeastern part of the state, 40 miles from any other church. Mr. Allen is doing vigorous Christian work in out-of-the-way places in five counties, taking care of many Sunday schools. He organized several schools during the last six months.

Seattle Church Extension Meeting

The 23d annual meeting of the Seattle Church Extension Society was held this year with Plymouth Church as host. More than 300 delegates and pastors were present representing the 20 Congregational churches of the city. Happy features of the evening's program were the "fellowship sing," led by a trained song leader, the roll call of the churches, and the presenting by the president, Dr. Edward Lincoln Smith, of the new pastors and their wives who have taken up work in the city during the past year. Material aid was given by the Society last year to four churches, the largest of which was the new plant of the Columbia church. The report of the treasurer, George Coryell, Jr., showed that $10,007 was received last year from churches and individuals for the work of the Society. Supt. C. R. Gale in his annual survey stressed the need of more personal workers and of closer personal touch between the larger

churches and the mission churches and church schools. Dr. C. E. Hesselgrave spoke enthusiastically of the new Pilgrim Foundation that is being established for Congregational students at the University of Washington, where he is the student pastor. The principal address of the evening was given by Rev. W. S. Beard of New York. His cheery presence and inspiring message on "The Spirit of the Pioneer in the Life of the Church" fitted in admirably to the occasion and marked a splendid climax to the evening's program.

MONTANA

Serves Two Billings Churches

POLYTECHNIC, BILLINGS, is served by Rev. R. B. Walker of First, Billings, who conducts a vesper service every Sunday afternoon of the school year in the beautiful conservatory chapel. Evening services are held by the young people of the Lougee League. A Gospel team is being formed to carry services to country communities. Twenty-five members were received in 1923.

NEW MEXICO

Tribute to Dr. J. H. Heald

On a recent visit to GALLUP, Dr. J. H. Heald, who is soon to retire as superintendent of the State Conference, was presented with a beautiful Indian picture and a purse of $30. On that Sunday Dr. Heald addressed the Sunday school, preached at 11 o'clock, spoke at a fellowship luncheon at noon, preached at the Mexican service at 6.30, and also preached in English at 7.30. He felt at the end of the day "a little tired and a good deal retired," as he expressed it. Dr. Heald is held in highest esteem throughout the whole district, and they are loath to give him up.

Changes at Hurley

Although, owing to industrial conditions, there has been almost an entire change in the personnel of HURLEY during the last few months, the new people who have come to take the place of those who have left the town have come into the church, and all departments of the work are well manned. Rev. and Mrs. S. A. Wright occupy a high place in the estimate of the community.

An Important Ministry to San Mateo

GALLUP'S congregations continue to fill the auditorium on Sunday evenings. The members are alive and supporting the pastor in his large plans not only for the work of the home church but for the Mexican mission. A notable work is being carried on under the direction of the pastor, Rev. L. A. Stark, at San Mateo, where a monthly free medical clinic is conducted. The village is entirely Mexican except a few teachers. With a woman physician —one of his parishioners—and Mrs. Stark as nurse, he gives one day each month to this service, preaching in the evening. Twice on these occasions emergency cases have been cared for which otherwise would have been most serious, as the nearest resident physician is 30 miles away.

COLORADO

New Work at Olinger Gardens, Denver

Olinger Gardens, Denver, is a new development on the north side of the city and just over the county line in Jefferson county. Here Mr. George Olinger, a prominent business man of Denver, laid out a sightly addition where lots may be had on easy terms by the industrious wage-earner or salaried man who wants to build a modest home in a neighborhood of homes. About 200 families are already living in their own houses. The people are practically all Americans, of about the same social and financial rating.

For a year Rev. Noah Myers has been holding regular services in the school building and has gathered the nucleus for a Congregational church. Superintendent Sullens and his coworkers of the Congregational headquarters are fostering the enterprise, and before long Denver will have another church of the Pilgrim way in a community that promises great success and usefulness.

Home Missionary Car Great Help

Rev. W. Y. Youngclaus is getting over the trails of the Silt-Newcastle field in a new home missionary car that quadruples his ability to reach the needs and opportunities of his work.

Good Results at Telluride

Rev. H. C. Cooley is doing a difficult and interesting piece of work with TELLURIDE. Nine years ago the Congregational and Methodist churches of the town decided to federate. The Methodist church building was sold and became a recreation hall controlled by the school board. Services were conducted in the Congregational building by a Methodist minister.

The first minister stayed but a year and others of various denominations followed in his steps. The work did not prosper. Follow-

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ing the example of Julesburg, Lyons, and perhaps others in the state, the Pilgrim wing of the federated church decided to un-federate and go back to the Congregational way. They were not in a condition to call a permanent minister at once, but were so fortunate as to secure the hearty and sympathetic assistance of Dr. Cooley for the reconstruction period.

Dr. Cooley is a Master of Arts from Harvard and a Doctor of Philosophy from Clark University. He is a member of a Methodist annual conference, but has served Congregational churches with true loyalty. For 12 years he has been giving his time to lecture work along educational lines and is in southwestern Colorado in connection with special lecturing at the Normal School at Gunnison. His work at Telluride means a foundation for future and permanent progress.

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Address George W. Smith, Secretary, Northfield, Mass.

Change of Pastors at Seventh Ave., Denver

Seventh Avenue, Denver, has said farewell to its retiring pastor and wife, Rev. and Mrs. Alfred Young, and has welcomed its new leader, Rev. Clement Upham. Mr. Young has been with this church three and a half years. The church and community presented the retiring minister and his wife with a silver coffee set and a purse of gold. The new pastor comes from Steamboat Springs, Col., after a fruitful four-year pastorate, where 170 were added to the church by his ministry. As Mr. Young gave only part time to the church, the people are happy to have now a full time pastor, and expect to make rapid progress.

OHIO

Remodeling of Mayflower, Mansfield

Formal re-dedication took place recently of the remodeled and redecorated building of Mayflower, Mansfield, Rev. Wellington Leininger, pastor. The building program has extended over a period of seven months, and the church building is modernized in every detail. The building was in charge of one of the church members, Mr. C. E. Seymour, who with his associates had charge of the actual work of repair, supplemented by a great deal of volunteer work on the part of the congregation.

The entire edifice has been replastered, new carpets have been laid, the floors and pews have been refinished, the art windows have been repaired, the chancel has been almost entirely rebuilt and has new furniture, a new heating system and a new lighting system have been installed, a modern kitchen, dining room and rest rooms have been arranged for, and various rearrangements of the rooms have taken place. A fine mural painting of Hoffman's "Christ in Gethsemane" has been placed on one of the walls of the main auditorium. The total expense was about $7,000, and the whole amount raised before the dedication of the church. This was made possible by a generous gift from Miss S. M. Sturgis.

At the dedication service money was raised for a new organ, and the church started out absolutely free of debt, with a new church, new organ, new parsonage, and even a new name. The Mayflower Church was formerly the Plymouth Church.

PENNSYLVANIA

Installed Pastor of West Pittston

Early in March Rev. H. C. Stallard was installed pastor of West Pittston. During the first three months of his ministry there 13 united with the church. A pastor's class has recently been started and the prospect is bright for another good addition to the church membership. Other advances include the purchase of a piano, and the curtaining off of the rooms of the beginners', primary and junior departments into separate class-rooms. Congregations at Sunday worship and midweek prayer meeting are increasing.

NEW YORK

From Bristol to Endicott

Rev. C. A. Paille, ordained in June of last year, began the pastorate of Ideal Community, Endicott, the first of January, going there from Bristol, which he had served for two and a half years. During his service at Bristol 31 were added to the membership, 25 on confession. An average attendance for the Sunday service of worship was 76. The parsonage was re-decorated, a pipeless furnace was installed, a new roof was put on the church building, and other improvements were made. The church became self-supporting. Preparations are under way for the celebration of the 125th anniversary this summer.

MASSACHUSETTS

Boston Ministers' Meetings

On Monday, March 10, the Boston Ministers' Meeting united with the Evangelical Alliance in Park St. Church. Judge Grant, of Boston, spoke on the need of a constitutional amendment enabling Congress to enact a uniform marriage and divorce law. Now there are 49 systems of marriage and divorce, no two alike. Eighty per cent. of divorce cases are uncontested. Divorce is constantly increasing. There is now a divorce to every seven and six-tenths marriages. A uniform system would be a moral tonic and a great benefit to the country. It will not come before this session of Congress but will be brought before the next and will need all the publicity and assistance the churches can give it. Its enemies will be public indifference and the old state's rights, "holier than thou" doctrine.

On March 17, Dr. Theodore G. Soares, Baptist preacher, educator and author, of Chicago University, spoke. He said in part:

We shall never find spiritual power outside of a task. We are too apt to think of God as one who understands angels but does not understand modern machinery. We are too apt to think of a saint as an elderly person with not much else to do. There is not enough in life for a vigorous religion if we take business and politics out of religion.

On March 24 Dr. Irving Maurer, president of Beloit College, recently of First Church, Columbus, O., gave an address. Former President Eaton was on the platform and assisted in the service. Pres. Maurer gave the synopsis of his last sermon at Columbus. The subject was "The Church and Its Position in the World." He discussed also the new policies at Beloit, with a vice-president to share with the president the financial burdens, permitting more of the president's activities to be ex-

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pended on the campus in the administrative and educational problems and programs.

Prof. Ernest Groves, of the Boston University Department of Sociology, spoke March 31, on the passing of the old homestead type of family life, with one family in a house by itself. The home is less significant today. Its functions are being farmed out more and more. The unity of the family is being destroyed by dividing its interests. Children have little idea of property. They will more and more look to the sources from which their opportunities come and civic and institutional activities will loom larger in the future. These problems can be solved only by the co-operation of science with moral leadership.

To Federated, Hardwick

Rev. F. N. Merriam, of Belleville, Newburyport, and among the best known ministers of Essex North Association, will on April 13 assume the pastorate of FEDERATED, HARDWICK. This jointure of old Congregational and Universalist parishes on the western border of Worcester County has passed the experimental stage; with ample income and loyal workers it undertakes an important and definite ministry to a wide country community.

Mr. Merriam began his pastorate at Belleville in 1907 and his service has been conspicuous for high qualities in spiritual leadership and scholarly attainments. Of the 218 uniting with the church during these years, 142 have come upon confession. Among notable material blessings is the attractive parish house, free from indebtedness, and the center of many social and educational activities, serving the community in most important ways. For ten years Mr. Merriam has guided the every member canvass, and the last yielded the largest returns. Interested constantly in the broader work of the Kingdom, the benevolence budget has been greatly increased. Mr. Merriam has found time to take his full share in city civic relations and in the important association work of the churches. Not the least among the factors making his ministry so acceptable have been the place and influence of his family. On the closing Sunday of his Newburyport pastorate he received seven new members. W. P. L.

NEW HAMPSHIRE

Reception to Laconia Pastor

The ladies' society of LACONIA conducted a reception for the newly installed pastor, Rev. R. W. Roundy, at which a large gathering of church people of the city were present. Mayor Charles H. Perkins gave greetings on behalf of the city, and an orchestra furnished music. Mr. Roundy was assisted in receiving by the officers of the ladies' society and by his three children. Refreshments were served.

Mr. Roundy comes to Laconia after seven years with the American Missionary Association and the Home Missionary Council. Previously he held pastorates in Ludlow, Vt., Hartford, Ct., and Keene, N. H. He is a graduate of Amherst and of Yale Divinity School.

Church and Ministerial Record

Calls

COE, R. W., First, Norwood, Mass., to South, Brockton. Accepts.

HUGHES, LINCOLN, Kidder, Mo., to Gentry, Ark. At work.

Resignations

BLOUNT, E. M., Binger, Okla. Effective April 1.

GUPTILL, O. J., North, Meredith, N. H.

LARKIN, R. B., North, Berkeley, Cal. Effective May 1.

LEEMAN, WILLIAM, Finnish, Troy, N. H.

Installation

WILHELM, C. H., *i.*, Shelton, Ct., March 18. Sermon by Dean C. R. Brown; other parts by Rev. Messrs. W. L. Phillips, L. M. Keneston, W. G. Lathrop, A. W. Budd, and F. R. Bunker.

Correction

HUGHES, E. B., reported as having resigned Second, Baltimore Md., has not resigned.

Personals

ANDERSON, REV. O. T., has closed his work with Kane. Pa., to accept a position with the Home Missionary Society in Florida. He has done a strong work in the church for two years and leaves it in fine condition.

CAMPBELL, REV. ROY H., pastor of First, San Diego, Cal., has printed, by request of members of his church, a little book of 58 pages, entitled *Three Vital Questions*. The three chapters are "An Appraisal of the Bible," "A Survey of Prayer," and "Life After Death." Each of these vital topics is treated with a terseness and insight into essentials and a practical helpfulness which makes the little book of exceptional value.

KELLY, REV. and MRS. G. J., of Chester, N. J., recently celebrated the 25th anniversary of their wedding. Friends came and went from two o'clock in the afternoon until midnight. Mr. Kelly acts as official stenographer for the courts of Redbank and Asbury Park besides caring for this church.

What Is Modernism?

By Leighton Parks, D.D.
Rector of Saint Bartholomew's, New York

Written for men and women who, no longer satisfied with the old expressions of faith, are in deep distress and long for a freedom of faith which will enable them to worship God in spirit and in truth. $1.00

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By Arthur Cushman McGiffert, D.D.
Union Theological Seminary, N. Y.

Shows how the teaching of Jesus and Paul concerning God passed through the influence of Paul and his followers from being simply another of the many cults of the ages into a universal religion with God and Jesus Christ, His Son, as coequal. $1.75

The Birth and Growth of Religion

By George Foot Moore, D.D.
Professor of the History of Religion, Harvard University

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By Robert Ernest Hume, Ph.D.
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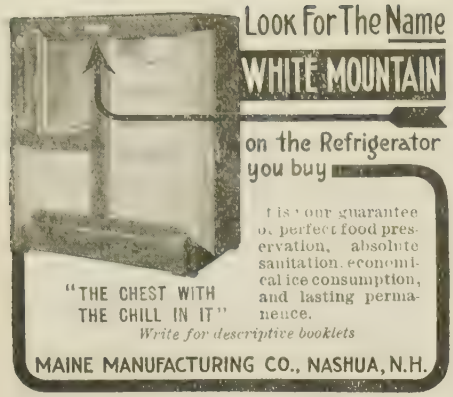
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Events to Come

BOSTON MINISTERS' MEETING, April 14, 10.45 A.M., Pilgrim Hall, Boston. Dr. Ashley D. Leavitt, of Harvard Church, Brookline, will conduct a Holy Week Service.

MINISTERS' MEETING OF NEW YORK AND VICINITY, 287 Fourth Ave., New York City, April 14, 11 A.M. Speaker: Rev. Eugene W. Lyman, D.D., Union Theological Seminary. Subject: "Mysticism."

WOMAN'S BOARD OF MISSIONS, monthly meeting, Pilgrim Hall, May 2, 10.30 A.M.

WOMAN'S BOARD OF MISSIONS OF THE INTERIOR, weekly meeting, Friday, 10 A.M., 19 So. La Salle St., Room 1315, Chicago, Ill.

WOMAN'S HOME MISSIONARY ASSOCIATION, 44th annual meeting, Amherst, Mass., April 23 and 24. Speakers: Charles Frederick Weller, Miss Lorna Townsend, Miss Ruth Richards, Dr. G. W. Nash, Dr. J. D. Brownell, Mrs. M. H. Lichliter.

SUFFOLK SOUTH ASSOCIATION (Mass.), Highland Church, Roxbury, April 16, 2.30 P.M.

NORTHERN NEW ENGLAND SCHOOL OF RELIGIOUS EDUCATION, University of New Hampshire, Durham, N. H., July 14-21.

State Conferences

ARIZONA AND NEW MEXICO, El Paso, Texas, May 9-11.

CALIFORNIA (Southern), San Diego, May 12-14.

ILLINOIS, Decatur, May 6-8.

INDIANA, Michigan City, May 13-15.

IOWA, Iowa Falls, May 20-22.

KANSAS, Lawrence, May 6-8.

MAINE, Skowhegan, May 6-8.

MASSACHUSETTS, Brockton, May 19-21.

MICHIGAN, Charlotte, May 20-22.

MIDDLE ATLANTIC, Orange, N. J., April 22-23.

MINNESOTA, Faribault, May 13-15.

NEW HAMPSHIRE, Durham, May 13-15.

NEW YORK, Richmond Hill, May 20-22.

OHIO, Wellington, May 13-15.

OKLAHOMA, Oklahoma City, April 29-May 1.

RHODE ISLAND, Providence, May 6-7.

SOUTH DAKOTA, Clark, May 15-19.

TENNESSEE, (Colored), Knoxville, April 30-May 4.

VERMONT, Woodstock, May 13-15.

Deaths

Death notices and obituaries are inserted at a cost of fifteen cents per count line. Minimum charge, sixty cents. Lines average seven words each. Address Obituary Department, The Congregationalist, 14 Beacon St., Boston.

GLADDEN—George Gladden, son of the late Washington Gladden, died at Columbus, O., March 11, 1924.

SINCLAIR—In Ossipee, N. H., March 21, 1924, William C. Sinclair, for many years deacon of the Second Congregational Church at Ossipee, aged 69 years.

REV. WILLIAM H. GANE

Rev. William H. Gane, a retired minister living in Willimantic, Ct., died Monday, Feb. 4. Mr. Gane was born in Ontario, Canada. His first pastorate was in Petersborough, N. H.; then in Greenfield Hill and later in Jewett City, Ct. He has been a Congregational minister for 40 years. On his retirement from the pastorate ten years ago he was connected with the Willimantic Printing Co., from which he was obliged to retire a year ago on account of failing eyesight.

ADELA F. ROCKWOOD

Miss Adela F. Rockwood of Holliston, Mass., died in Washington, D. C., Feb. 13, 1924. She was born in Holliston, March 26, 1854, the daughter of the late Benjamin A. and Adela P. Rockwood.

She was a teacher in the public schools in Massachusetts for many years, a member of the Congregational Church of Holliston from her girlhood, and a reader of *The Congregationalist* for many years.

She is survived by a sister, Mrs. Lloyd E. Razee of Holliston, and a niece, Miss Helen Louise Fitts of Waterville, Me.

Connecticut Congregational Club

The 46th annual meeting of the Connecticut Congregational Club was held in Center Church House, Hartford, March 18. Nearly 200 members sat down at supper after an informal reception at which the retiring president, Rev. W. H. Butler, and Mrs. Butler, and Dr. Rockwell Harmon Potter received. The address of the evening was given by Dr. Potter on "What Kind of a Christian Is a Congregational Christian?" It was an interesting and possibly unique occasion for the Club to have for its guest and speaker the pastor of the church in whose parish house the meeting was being held and to have him speak as the Moderator of the National Council. It was a vigorous

Classified Columns

Advertisements under these headings cost four cents per word each insertion, including initials and address, minimum cost 60 cents per insertion. Keyed ads. (care *Congregationalist,* Boston,) cost 15 cents additional.

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CAMPS AND VACATION PLACES

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Wanted—Center Lebanon, Me., an experienced person for general housework. Address Miss A. C. Cousens, 29 Wellington St., Arlington, Mass.

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LITERARY

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MISCELLANEOUS

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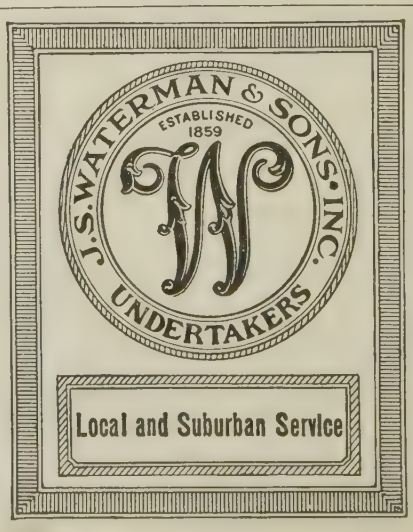

and stirring address, pointing out among other things that a Congregational Christian is one who wants to get things done, is willing to give to that end, and has a deep interest in genuine unity. It is to be hoped that Dr. Potter will give this address in many places.

At the business meeting Mr. George C. Hubert, secretary of the Hartford Y. M. C. A., was chosen president for the coming year, with Rev. R. A. Beardslee and others as vice-presidents. The secretary, Mr. Harvey B. Brainerd, in making his report of the meetings and membership, recalled something of the organization of the Club and read the names of present members who have been members of the Club for more than 30 years. C. S. L.

Yale Convocation

The 15th Annual Convocation of the Yale Divinity School will be held this year April 28-30. The program is one of rather unusual interest. The Lyman Beecher Lectures on Preaching will be given by Rev. Harry Emerson Fosdick, D.D., of Union Seminary. Dr. Fosdick has chosen as his theme, "The Modern Use of the Bible," which will be discussed in eight lectures:

1. The New Approach to the Bible.
2. The Old Book in a New World.
3. The Ancient Solution.
4. Abiding Experiences in Changing Categories.
5. Miracle and Law.
6. Perils of the New Position.
7. Jesus the Messiah.
8. Jesus the Son of God.

The Nathaniel W. Taylor Lectures on Theology will be given by Prof. Rufus M. Jones, Litt.D., of Haverford College. The general theme, "Fundamental Ends of Life" will be discussed in four lectures:

1. The Quest of Fundamental Ends.
2. Fundamental Ends in the Gospel.
3. Mystical Experiences as an End of Life.
4. Intrinsic Values of Life.

In addition to these courses Principal L. P. Jacks, D.D., of Manchester College, Oxford, and editor of the *Hibbert Journal*, will give four Dodge Lectures of "The Responsibility of Citizenship," President W. D. Weatherford, of the Souter College of the Y. M. C. A., will deliver two addresses on "Race Adjustment in America" and "How Shall I Present the Christian Message to Modern Men?" The Alumni Lecture, by Prof. Lucius C. Porter, of Pekin University, will deal with "Spiritual Exchanges in China."

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A Weatherproof Easter

(*Continued from page* 466)

impending change; but the dear lady was first an optimist and a diplomat.

"Ruthie, child, we mustn't make plans that are at the mercy of the weather, like that fickle fly-about rooster on your barn," Aunt Penny said sagely. "If we make them weather-proof, there's nothing to worry about, now is there?"

Ruth considered briefly and brightened visibly. "Oh, you're the biggest comfort!" she declared gratefully. "I'll hurry and tell Roger that. He's like a bear with a sore head. And all the children are in for the Easter program, and Miss Darling's taught us extra things. So even if it does snow, we can surely get to the Lodge. I do wish, though," she reflected as she skipped home, "that this was Saturday instead of Thursday. If the Neal children were here, nothing would matter! There's one of those mean stumbling-block 'ifs' again!"

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"No, new top, old car."—*Tale End.*

Head Waiter (to waiter)—"The customer in the corner has ordered fresh-made coffee. Just keep him waiting ten minutes."—*Klods-Hans (Copenhagen).*

A visitor said to a little girl, "And what will you do, my dear, when you are as big as your mother?"

"Diet," said the modern child.—*Tit-Bits.*

Margaret is only seven years old, but sometimes quite naughty. On one occasion her mother, hoping to be particularly impressive, said: "Don't you know that if you keep on doing so many naughty things, your children will be naughty, too?"

Margaret dimpled, and cried triumphantly, "Oh, mother, now you've given yourself away!"—*Everybody's Magazine.*

On diagonal corners of a certain street in a Western city stand two churches, as wide apart as the poles in their theology. One Halloween some waggish boys "borrowed" an elevator sign from a downtown block and put it up in front of one of the churches, with a hand pointing across at its neighbor. The next morning the amused passers-by read, with broad smiles, the advice on the sign, "Take the other elevator."

An old lady was on a visit to her married daughter. One day there was company, and little Theodore, the hope of the house, was doing his best to amuse his mother's visitors. Presently he left the room, to return soon afterwards with a zinc bucket. This he planted right in front of his grandma, while the others sat wondering what was about to happen.

"Grandma," said little Theodore, "will oo kick it?"

"Bless the child," said the surprised old lady, "why do you wish me to do that, darling?"

"Because," replied the young hopeful, "I heard pa say we should be awfully rich when oo kicked the bucket!"—*Brisbane Daily Mail.*

A great aristocrat and political leader in London gave a big dinner party. All sorts of people were there. The wife of a new-rich was sitting opposite the wife of a labor leader. Somebody talked about jewelry.

Mrs. New-Rich spoke up:

"I clean my diamonds with ammonia, my rubies with Bordeaux wine, my emeralds in Danzig brandy, my sapphires in fresh milk. And you, dear friend?"

So saying, she turned condescendingly to the labor leader's wife.

"Oh, I don't clean mine," said the latter, silkily. "When they are dirty I simply throw them away."—*Boston Globe.*

The Congregationalist

April 10, 1924

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ANNUAL MEETING

The annual meeting of the Woman's Home Missionary Association will be held in the First Congregational Church, Amherst, Mass., on April 23 and 24, 1924.

At ten o'clock on April 24th, a business meeting will be called for the following purposes:

1. To hear and act upon the year's reports.
2. To take action on change of name to Massachusetts Woman's Home Missionary Union.
3. To take action for change of By-Laws calling for corporate membership and rotation in office.
4. To elect officers and directors for the ensuing year.
5. To transact any other business which may legally come before it.

MABEL S. BADGER, Secretary.

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